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POETRY.

For the Churchman.

TO C.,

In the Churchman of the 6th instant.

Skilful young Trumpeter !
Well hast thou blown the blast,
That calls to arms the Church's sons,
Wherever cast :
Wisely thou deemest the battle hour is come,
Not with Geneva, but imperial Rome ;
And wheresoe'er that voice of wisdom runs,
Mid Afric heats, Norwegian snows,
Still may the slumbering Church be wakened as it goes—
'The soldier to his post,'—'to prayer her feebler ones.'

Ready young trumpeter !
Ere thine own armor's donned,
Thou shamest the veteran band,
And with the mystic wand
Of high-souled Poesy,
Breathes into mailed hearts
Throughout our Christian land,
The stern resolve to chase, and take their parts,
For pristine Truth to fight, on pristine Truth to stand.

Sweet-toned young trumpeter !
Add to thy tongue of fire,
And rhythmic zeal,
The wings of chaste desire,
Such as good angels feel !
Add but the knowledge due,
To give it guidance true ;
And we in thy bold strain will read
The Church's future need ;
When in some dark and trying hour,
Or e'en perchance from victory's bower,
She look to thee to wake again
Thine ardent strain
IN ACTION as in WORD ;
And to the battle-field to lead
The hearts thy strain hath stirred—
Tyrtæus like,
Tuneful young trumpeter !

But safer than that Spartan lyre
Take for thy model here below ;
A kindred soul of purer fire
Our western Church's Athanase,
Him whom nor pride nor power could bow,
Nor friend allure nor foe displace,
From that strong Hold
On which he stood,
The Church of old,
And would have held it good,
Had GOD so willed, with his heart's blood.—
Take him,
Whose eagle eye and lion heart
Alike were called to bear their part,
In hour of stress,
To guide a Pilgrim Church through pathless wilderness.
Alone, unheard, too oft misunderstood,
He blew a wakening blast like thee ;
Though not from fount of Castaly—
Yet deeper still, from Siloam's brook that flowed
Fast by the oracles of GOD.
His eagle glance foresaw from far
The gleaming cuirass' glittering star,
Which Rome has *now* put on,
And bade the Church in time prepare
Her Father's panoply to wear—
Against that scorpion sting,
Which sheathed long has now shot forth
Beneath a *foreign* wing ;—
While marshalling from south to north
Her well laid secret trains,
ROME darkens o'er our land,
And hardly yet her voice restrains
From accents of command—
Tones that ere long shall ring o'er Freedom's chosen strand.

This HOBART saw,
And blew the blast ;
A slumbering Church behind it cast
Prophetic words—which now are *law*—
Joy had it been to his brave heart,
To have heard the echo of thy distant call ;
As joy it is to whom that heart's best part—
The Church of GOD—is dearer far than all—
Thy ringing voice, like clarion clear,
Oft times to hear,
Chanting the Church's banner cry—
'The Gospel in the Church'—'its only Head on High !'

Like Hobart then in wisdom bold.
Tender of heart and free of hand,
Stern metal cast in golden mould,
Our love to win, our fears command—
Be thou but thus, and we in time may see,
Thy name with his in holy fame agree,
CHRISTIAN young trumpeter !

For the Churchman.

Whatsoever a man soweth, that also shall he reap. Gal. 6 : 7.

I.

Methought that I gazed on a harvest home,
Where the reapers were called around,
To bind up the sheaves of the seed once sown
When the earth was their fallow ground.

II.

And there had they come, the young and the old,
With the proud and lowly of birth,
While angels were hovering around to behold
The harvest which sprang from the earth.

III.

And lo there was one, who had sown his seed,
And the name of that seed was sin ;
But it grew in its place a noxious weed,
And a harvest of death for him.

IV.

Another had sown the world with its power,
And nursed it with sedulous care :
But the storm-wind of death, it nipped the flower,
And its fruit was a dark despair.

V.

And this one had planted at pleasure's shrine,
For he thought it would yield him well :
But O, when he came to the harvest time,
There had sprung up the pains of hell.

VI.

But anon I beheld a fair young one,
And his plant was a germ of love ;
He had looked for bliss, but the earth had none,
So he sowed for the hope above.

VII.

And the LORD looked down with a kindly smile,
And he cherished the lowly blade,
That so when it lingered on earth awhile,
It might bloom where it could not fade.

VIII.

It was wet with the gentle dew of heaven,
It was fanned by the cherubs' wings,
For a charge unto them hath been given
Of all bright and beautiful things.

IX.

So I saw when the harvest hour had come,
It had yielded an hundred fold,
And that reaper found in his heavenly home,
Its treasure beyond what tongue had told.

X.

He had sown his seed, and his toil was o'er,
With its care and wearisome strife ;
He had sown his seed, and for ever more
It had brought him the fruit of life. ION.

For the Churchman.

ISCARIOT CHAPEL.

Denying the ONLY LORD GOD, and our LORD JESUS CHRIST.

Judas not Iscariot.

I.

I passed the door of a conventicle ;
And sooth ! it was so good a counterfeit,
I called the thing, a CHURCH ; and bade them tell
What name of holy saint they gave to it.
And when I learned the truth, I said—how swell
These frogs ! and what a shocking fit
The robes of old religion may appear !
The lion's hide, but ah—the donkey's ear !

II.

Dream not I ventured in ! Unstable souls
Were crowding the unconsecrated door :
And when I saw, I wept. Hot burning coals
Seemed every tear. I thought—how they adore
A mountebank ! to worship whom, such shoals
Make holiday—and waft him incense, more
Than some baptiz'd, will to their Saviour pay,
Where the true church-bells beckon them to pray.

III.

Unstable souls ! what faith do they profess ?
The preacher's ! And what, he ? Why, faith—his own !
Whence came it ? From his own abstractedness !
To what amounts it ? To this pile of stone !
And should he die ? Oh—some one else, I guess,
Will come along ; or lots will then have grown
So valuable, that we can sell it out,
At a snug gain of ten per cent., no doubt.

IV.

JESU, MESSIAH ! didst thou bleed for this ?
For this, in agonies didst thou expire ?
Is it for this, we read the vestiges
Of thine old saints, in blood, and martyr-fire ?
Ah, none but he who sold thee with a kiss
Should name this pile : and let the crowd admire
Their mob-made priest ! But he's no son of thine,
Who fumes the pagod of this godless shrine !

C.

THE SUCCESSION OF PROTESTANT BISHOPS ASSERTED ; OR, THE REGULARITY OF THE ORDINATIONS OF THE CHURCH OF ENGLAND JUSTIFIED.

CHAP. XI.

That Episcopacy was reputed a Divine Institution in Queen Elizabeth's Days.

My design was to have concluded with the last chapter, but since this book went to the press, I considered that nothing is more frequent in the mouths and writings of our adversaries, than that it was the general doctrine of Queen Elizabeth's reign, that the order of a bishop was not *jure divino*, if it be considered as a distinct order from that of a presbyter ; I therefore thought it necessary, in this place, to say something to this charge ; especially since the author now under examination, frequently advanceth it in several places of his book ; and he concludes from thence, that as the Church of England did not then think the order of bishops necessary to the constitution of a Church, she was therefore the less solicitous to preserve the regularity of their ordinations.

It must be confessed, that some writers of that age are too favorable towards this ridiculous opinion, but I do not see how this is an evidence of the general judgment of the then Church of England. For it has always been complained of, by all parties, as a great hardship, to charge any Church with the sentiments of private men, and none more forward in complaints of this nature, than the vassals of the court of Rome, though none so frequent as themselves in the practice of it.

The judgment of Dr. Whitaker has often been the cast in our teeth upon this occasion ; but must the opinion of such an *apocryphal* writer as he was, pass for the judgment of our Church ? Must his particular systems pass for the established doctrine of the Church of England ? When he defends the undoubted principles of the Christian religion established in the Church of England, he is so far a doctor of that Church ; but when he deviates from these, he is no longer a Christian doctor, but a doctor of Antichrist ; and we are not responsible for what he, or any other private man whatsoever, may have written.

I am afraid we have instances, even in this age, of fathers of the Church that never were true sons ; but will future generations be so inconsiderate, as to say, that they deserve the titles they bear, or that the heresies which they have advanced are the present established doctrines of the Church of England ? I hope not, for no opinions are to be imputed to the Church, but such as are found in her public liturgies and ordinals, and the rest of her synodical determinations ; and when any man transgresseth these rules, whether he is a pretended father, or a pretended son, he evidently proves himself to be of a spurious original.

But if we examine into the principles of the governing part of the Church of England, even in their private capacities, as private writers, we shall find them to be very far from denying the divine right of Episcopacy.

Archbishop Parker himself (who is so nearly concerned in this whole debate) in his immortal book, "De Antiquitate Britannicæ Ecclesiæ," gives undoubted testimonies of his adherence to the cause of Episcopacy ; for what else is the subject of that book, but an account of the lives of his predecessors in the see of Canterbury, and of their archiepiscopal acts, and wherein he advanceth to the height the dignity of that see. To prove this by any particular passages out of it, were rather to trifle than to prove the point.

The general undoubted histories of these times are so full with respect to this point, that nothing short of Romish modesty can maintain the contrary. However, for the satisfaction of the deluded, I will present the reader with some passages out of a book published by one of Queen Elizabeth's learned bishops, (Bilson,) upon the subject of Episcopacy ; not only because they will forever silence this clamor, but also for this reason, that they are strong lines, and equal to the taste of the politest age. His words are these :

"When I saw the peace of GOD'S Church violated by the sharpness of some men's humors, and their tongues so intemperate, that they could not be discerned from open enemies ; I thought, as in a common danger, not to sit looking till all were on fire, but rather by all means to try what kind of liquor would extinguish this flame.

"Another reason leading me to this enterprise, was the discharge of my duty to GOD and her majesty. For finding that some men broached their disciplinary devices under the title of GOD'S eternal truth, and professed they could no more forsake the defence thereof, than of the Christian faith ; and others defaced and reproached the government of the Church here received and established, as unlawful, irreligious, and antichristian, (for what lees are so sour that some hedge wines will not yield ?) I was moved in conscience, not to suffer the sacred Scripture to be so violently arrested and overruled by the summons and censures of their new consistories ; as also to clear this state of that injurious slander, as if not knowing or neglecting the manifest voice of CHRIST'S spirit, we had entertained and preferred the dregs of Antichrist's pride and tyranny.

"These causes, of great and good regard, led me to examine the chief grounds of both disciplines, theirs and ours, that by comparing, it might appear which side came nearest to the sincerity of the Scriptures, and society of the ancient and uncorrupt Church of CHRIST.

"How the apostles imposed hands, and delivered unto Satan, and who joined with them in these actions, I have handled in places appointed for that purpose : whereby we shall perceive, that though the presbyters of each Church had charge of the word and sacraments even in the apostles' time : yet might they not impose hands, nor use the keys without the apostles, or such as the apostles, departing or dying, left to be their substitutes and successors, in the churches which they had planted.—At Samaria, Philip preached and baptized ; and albeit he dispensed the word and sacraments, yet could he not impose hands on them ; but Peter and John came from Jerusalem, and laid their hands on them, and so they received the Holy Ghost. The Churches of Lystra, Iconium, and Antioch, were planted before ; yet were Paul and Barnabas, at their return, forced to increase the number of presbyters in each of those places, by imposition of their hands ; for so the word χειροτονήσαντες signifieth with all Greek divines and stories, as I have sufficiently proved ; and not to ordain by election of the people, as some men of late had new framed the text. The Churches of Ephesus and Crete were erected by Paul, and had their presbyteries, yet could they not create others ; but Timothy and Titus were left there to impose hands and ordain elders in every city, as occasion required.

"Herein who succeeded the apostles, whether all presbyters equally, or certain chief and chosen men ; one in every church and city were trusted with the government both of people and presbyters, I have largely debated, and made it plain, as well by the Scriptures as by other ancient writers, past all exception ; that from the apostles to the first Nicene Council, and so along to this our age, there have always been selected some, of greater gifts than the residue, to succeed in the apostles' places ; to whom it belonged both to moderate the presbyters of every church, and to take the special charge of imposition of hands ; and this their singularity in succeeding, and superiority in ordaining, have been observed from the apostles' time, as the peculiar and substantial marks of Episcopal power and calling.

"I know some late writers vehemently spurn at this ; and hardly endure any difference between presbyters and bishops, unless it be by custom and consent of men, but in no case by any order or institution of the apostles, whose opinions, together with the authorities on which they build, I have according to my small skill, examined, and find them no way able to rebate the full and sound evidence that is for the contrary. For what more pregnant probation can be required, than that the same power and precepts which Paul gave to Timothy, when he had the charge of Ephesus, remained in all the churches throughout the world, to certain special and tried persons, authorized by the apostles themselves, and from them derived to their after comers, by a general and perpetual succession in every church and city, without conference to enlarge it, or council to decree it ; the continuing whereof, for three descents, the apostles saw with their eyes, confirmed with their hands, and St. John amongst others witnessed with his pen, as an order of ruling the Church, approved by the express voice of the Son of GOD. When the original proceeded from the apostles' mouth, and was observed in all the famous places and churches of Christendom, where the apostles taught, and while they lived ; can any man doubt whether that course of governing the Church were apostolic ? For my part, I confess I am neither so wise as to overreach it with policy, nor so wayward as to withstand it with obstinacy.

"When Paul left Timothy at Ephesus to impose hands, and to receive accusations against presbyters, and openly to rebuke such as sinned ; did he not give him power over presbyters, and even the self-same that is challenged at this day to belong to the bishops ? If it were lawful and needful at Ephesus for Timothy to have right and authority over the presbyters, that were joint pastors with him, how cometh it now to be a tyrannical and antichristian power in his successors ?"

By such a preface, you may easily guess what the contents of the book must be, and whether the orthodox part of the Church of England, and her regular clergy, did not esteem Episcopacy to be of divine institution.—This man, and his principles, received a very public mark of approbation from Queen Elizabeth, within three years after the publication of this book. He was consecrated to the see of Worcester, on the 13th of June, 1596 ; in which place he did not continue long, for the queen, still further regarding the merit of the man, translated him to Winchester, in the year 1597.

It is a surprising thing to find any man so destitute of all modesty, as to assert, that the Episcopal function was, in Queen Elizabeth's days, not reputed a necessary function, or of divine institution ; whereas our laws and public ordinals, and other ecclesiastical ordinances then established, do so openly testify and declare the contrary, to mention nothing more of private writers, who maintained it with as much holy zeal as you find the learned Bilson has done.

Nor is it the Romanists only that have taken a fancy to assert this ; but I further find that some of our present puritans have very lately taken upon them to maintain the same thing in some of their silly pamphlets, notwithstanding even their own present existence is an evident testimony against them. But when men once take it into their heads to frame histories agreeable to their own humors, without the least regard to truth and fact, what shall a man say ? Every honest man must have some concern upon him, to see people by such means as these (though common enemies to our Church) forfeit all right and title to civil society ; for when men so evidently contradict such undoubted truths, they render themselves incapable by such a behaviour, of that confidence and mutual credit, so necessary to be observed and cultivated between man and man.

From the Irish Ecclesiastical Journal.

MR. SEWELL'S ANSWER TO DR. MILLER.

To the Rev. Dr. Miller.

DEAR SIR,—My former letter was not intended to open a controversy, but merely to state some facts, which it seemed important to make known, both in England and Ireland. And I should much prefer replying to your answer privately, by offering you a sincere and ample apology for any thing in my letter which had unintentionally offended you, or tended to misrepresent your views ; but it has been suggested that some public explanation is due, and therefore I must beg once more to trespass on the readers of the Ecclesiastical Journal.

You have invited me to an amicable discussion of the doctrines contained in Dr. Pusey's letter, and in the Tracts for the Times. My language, I fear, must have been indistinct, if it failed to explain that such an undertaking would be a direct compromise of the very principle for which I was contending. Clergymen in England who advocate what are called Church principles, on the authority of the formularies and standard divines of their Church, and who approve generally of the Tracts for the Times, on account of their general accordance with the same standards, could scarcely permit themselves to the drawn into a defence of the Tracts, in place of simply maintaining their own principles, without much mischief following. It would necessarily lead others to suppose that they were disciples or followers of the Tracts, and wished others to recognize them as authoritative. And when a theological controversy has once been allowed to slide from general truths, into the merits of particular writers, especially of a collective body, however small, it must soon sink into party spirit, and forgetfulness of the true authority appointed for the decision of theological questions, perhaps into personality and acrimony. The history of past controversies in the Church may surely warn us against mixing up the names of individuals with the discussion of doctrines.

As Churchmen, we are comparatively little concerned with the opinions of Dr. Pusey or Mr. Newman. Those who think them erroneous are bound to point out their errors in the spirit of Christian love ; and the authors must undertake their own defence. But a bystander, no way connected with their teaching, is not called on to come forward in its behalf ; he may not accurately understand the opinions themselves, nor the precise grounds for them in the minds of the authors ; and he does as much as is either necessary or safe, when he delivers his own humble testimony to the general character of the writings attacked. This I have never hesitated to do. And, loaded as the authors in question have been with the most unmerited obloquy, I should be ashamed not to express my conviction, that if they have erred in minor points, they have revived, under GOD'S blessing, most important and essential truths—that the tenor of their teaching is, like their lives, humble, holy, and consistent with the Word of GOD, and the spirit of Christians ; and that no men have lived since the seventeenth century, who have contributed more than they have to the Church of England, and to the diffusion of the truths of the Gospel. This may be perfectly compatible with the occurrence of indistinct or inaccurate statements, even with a tendency to one extreme of opinion, while they are retreating from another. But it is the part of Christians to judge men by their general efforts and intentions, not by incidental aberrations. Those who dislike the whole tendency of their writings, who object to the recognition of any authority in the Church, to any divine title for the appointment of its ministers, to any deep and awful views of the sacraments, any recall of men's minds from a luxurious, self-indulgent, licentious spirit, to self-denial, obedience, and discipline, will, of course, condemn them as a mass of errors. But those who believe and value the fundamental principles of their teaching, will guard carefully against a general censure, even when lamenting or opposing particular faults. They will speak as men engaged in the same good cause, kindly, respectfully, as admonishing rather than condemning—never finding fault without acknowledging excellencies, and guarding, as much as possible, against permitting their own exceptions to be confounded with a popular clamor.

This is the spirit in which we ought to speak of the Tracts of the Times, and none is more likely to promote the real interests of truth.

It was not, however, my intention to have said even this much on the subject ; and I should also be reluctant to add an explanation on a remark in your letter personal to myself, but I have been told that it is required.

You speak of my attempting to admonish and instruct the Irish clergy. Had you known the feelings with which I erased a sentence that had fallen from me, expressing an admiration of their character, which must be felt by every Christian who knows what within the last twenty years they have done and suffered, you would not think me likely to be guilty of such a presumption. I erased it, because I felt that for men preaching the Gospel in ease and comfort to stand by as spectators and *even to praise* their brethren who are preaching it at the hazard of their lives, *is a presumption*. Not till the English clergy have gone through the same fire of persecution, and have come out of it as pure, shall we be competent to praise, and how much less to censure you. I did, indeed, venture to say, thinking of England full as much as of Ireland, that certain things seemed to me likely to give efficiency to the labors of the Church. This opinion was not formed at Oxford, nor from the information of any single individual ; but on the very spots to which you referred me, after a careful study into the present progress of conversion as carried on upon various principles, and from the testimony of the clergymen themselves who are most actively engaged in it. I do think that discipline, organization, opportunities for reading, and the hearty co-operation of the two branches of the Church with each other, are needed—that they have not, in England, at least, been promoted as they should be—that they are beginning, under GOD'S blessing, to revive—and that they will produce the happiest effect both in England and Ireland. England was as much in my mind as Ireland, when these advantages were suggested. Where we love and respect sincerely, we speak freely and carelessly, and, therefore, I never took the trouble to guard my expressions against the suspicion of intending disrespect to the Irish clergy, or of presuming to instruct them. And yet, if an English clergyman did offer suggestions to his Irish brethren, and did warn them by our experience in England of the evils of dissent, as you may properly warn us of the evils of Popery, it would scarcely be presumption. We are one Church, have one work before us, must stand or fall on one and the same ground, must act in one spirit. Is it presumption, when the whole body is suffering for each member to suffer likewise ? Has not every English clergyman a right to feel an interest, and to raise a voice, even it it be officious, in behalf of the Irish Church ?

And here our correspondence might naturally close, and yet the continuation, in the public mind, of the same misconceptions which induced me to publish my former letter, make me desirous of adding something further, if you will permit me to take this opportunity of doing so, *without supposing that I impute to yourself what* I lament in others. Many circumstances have recently come to my knowledge, which render it imperative on those who are considered advocates of Church principles, to take every fair opportunity of publicly explaining their real opinions, especially in Ireland. And there is no one, to whom, after your own declaration of the importance of such explanations, and of your willingness to meet them in a calm discussion, they could be addressed with more propriety than yourself. The publications of the day seem comparatively little circulated in Ireland, and thus the public mind is left exposed to the misstatements, and misconceptions, and idle rumors, and party denunciations, so prevalent in the popular prints. While this is the case, what hope can be entertained of confidence or peace being restored to the Church ? Thus to speak generally of those to whom I allude in my last letter, without reference to the Tracts for the Times, one writer asserts the authority of the Church, and he is charged with substituting the Church in the place of CHRIST. Another traces up the creeds and the Scriptures of the Church to apostolical tradition, and the word tradition is immediately seized on as smybolizing with the human traditions of Popery. A third happens to preach on the "wonderful order" and "services of angels in heaven," and he is introducing the worship of angels. A fourth declares that faith without works is dead, and this means justification by works. Another doubts if the prophecies of Antichrist are strictly applicable to Popery, and the most violent clamors are raised, as if this was a defence of Popery. Another is bound by his office to promote in its proper place the study of heathen philosophy, and notwithstanding the most careful declaration to the contrary, he is charged with wishing, as a part of the new so called Oxford teaching, to substitute philosophy for Christianity. Candles are found placed upon the communion tables in English Churches, and those who are not aware that the practice is in England no more a novelty than the use of the surplice, are startled at it, as a step to reviving the doctrine of transubstantiation. These are the kind of mistakes—(are they not more than mistakes ?—are Christians justified without the strongest proof in promulgating or believing such charges against each other ?)—which do indeed require to be rectified. And if, after declining the discussion which you proposed on the merits of the Tracts for the Times, you would allow me on some future occasion to state to you what really seem to be the opinions generally understood in England under the name of Church principles ; and if, as a calm, dispassionate observer, whose services both to literature and the Church are appreciated by all parties, you would add any remarks of your own, this perhaps might be an opportunity, which ought not to be neglected, of explaining the real state of things, and deriving benefit from a new opening of the inquiry.

No form of controversy is so peaceable, so short, and so satisfactory, as a positive distinct declaration of our own several opinions ; and the present controversy is not so much what is truth, and what is error, (for the doctrines usually denounced in Ireland, with few exceptions, would be equally denounced in England,) but whether such and such errors are held and promulgated by particular parties.

Now all clergymen, whether in England or Ireland, whatever be the degree in which they value Church principles, use the same prayer book, are pledged to the same articles, receive their ordination through the same Episcopal authority, and are bound by the same principles of ecclesiastical law. Surely when we come to explain ourselves, either there cannot be any other difference between us than the wise discretion of our Church allows, for the purpose of giving a fair latitude to the variety of human characters ; or if there be any greater difference, one party or the other must be highly criminal—criminal of professing what it does not believe, of denouncing as errors what it has engaged to teach, and of receiving the emolument of the service of the Church, while denying and undermining her authority. But such a degree of criminality is, we may hope, not chargeable either on those who advocate Church principles, and whose general characters have not been calumniated, nor on those who express such alarm at them, but who, in Ireland especially, are so zealously devoting themselves to their duties. If, therefore, we differ, it must be chiefly as misunderstanding each of us the principles of the other ; and that which is principally wanted is explanation.

I had the happiness of meeting many of the Irish clergy, the most opposed to what they considered the new doctrines emanating from Oxford, and yet, I scarcely found one who did not profess some allegiance to his Church ; who was willing to abandon the title of Catholic ; who did not value his prayer book, and recognize the importance of unity, and the propriety of order ; who did not mourn bitterly over the suppression of the Irish bishoprics, and long for their restoration ; and who did not profess himself desirous to show respect and obedience to his ecclesiastical superiors, even when exposed to the heavy trials of important differences of opinion. I found the celebration of the LORD'S Supper more frequent than in England, the importance acknowledged of Episcopal ordination, and, therefore, of that which is implied in it, apostolical succession ; and the necessity perceived of employing as auxiliary to the reading of the Scriptures, human teachers, teaching not their own doctrines, but the doctrines of their communion, and that communion deriving its doctrines through the channel of historical testimony, from a Primitive, Catholic, Apostolical Church. This spirit, I was informed by the same clergymen, had sprung up to a great degree within these few years, and was still spreading. I was struck also by a remarkable difference between the general tone of mind of the Irish clergy, who expressed themselves afraid of Church principles, and the English clergy, by whom those principles have been directly opposed. There seemed in Ireland comparatively little of a sectarian and self-willed spirit. It seemed not a love for dissent, and a disregard to the Church, but a fear of Popery, and a love for the Church, which drove them into opinions, certainly not in accordance with what are considered in England Church principles. I feel the difficulty of speaking of such things, and if I am wrong, you will correct me ; but if such be the case, we have the testimony of the Irish clergy themselves to the value of Church principles, so far as they are yet recognized, and hopes to encourage us for the future, that a still closer approximation to each other may be made by what are now unhappily considered two parties within one Church.

And if English clergymen must rejoice to see that what they regard for themselves as the greatest bulwark against dissent and heresy, and as the best means of winning over their Roman Catholic brethren, is beginning to be appreciated more and more in Ireland, would not Irish clergymen also rejoice to learn that there is no disposition in England to place human authority before divine, to value the forms of religion except as they cherish the spirit to raise up new doctrines, to substitute any thing for the truth, and faith, and love of that LORD and Saviour, who must be to us all in all. If the advocates of Church principles in England venerate and love their Church, it is as the body of CHRIST. If they strive to maintain her unity, it is because CHRIST has enjoined it. If we recognize her authority, it is as witnessing to the revelation of CHRIST, enforcing the precepts of CHRIST, edifying the children of CHRIST. If they appeal to the historical testimony on which both creeds and Scriptures have been transmitted to us, it is lest human inventions should be interpolated into the Word of CHRIST. They value sacraments, as appointments of CHRIST, making us members of himself, and feeding us with his body and blood. They encourage learning that it may be dedicated to His service. They inculcate works, but they are the works of CHRIST, working within us. And if any question has been raised on the doctrine of justification by faith, the object has been to recall men's minds from trusting to a mere passing emotion, or a cold intellectual belief, and to fix them on that real union with CHRIST through his Holy Spirit, without which all will acknowledge, that faith is an empty name. Such I sincerely believe to be the nature and object of that new teaching, (new only to ourselves, because we had permitted it to be forgotten,) which is now spreading in England under the name of Church principles ; and at which so large a portion of the Irish clergy have been led to feel such unmitigated alarm. If any other rises up among us, building on any foundation but the name of CHRIST, any which would rashly disturb the constitution of the Church, and throw us back for a new reformation upon a period, and on teachers whom we are at present scarcely competent to judge, or would raise up a new standard of doctrine, distinct from that which GOD almost miraculously has preserved to us in the prayer book, the catechisms, and the articles of the Church, of which we are the pledged ministers, let us denounce it as an evil thing, and put it from us. But let us beware of confounding a seeming tendency to such evil (seeming perhaps only in our own eyes) with a direct aim at it. Let us not suspect and misinterpret incidental expressions, to mean what the authors declare that they were not intended to mean. Warn, remonstrate, object, correct, but let it be done to those, whose object must be one with ourselves, in Christian charity and equity, not as condemning criminals, but as advising brothers.

With these impressions on my mind, will you, will the Irish clergy think it presumption if I venture on another occasion to explain what seem to me, as an individual, according to the best means I have of judging, to be meant and held generally in England under the name of Church principles ?

Every such statement must require many qualifications from the reader, and must be necessarily very imperfect ; but, under GOD'S blessing, it may not be *wholly* incorrect, and therefore not wholly useless ; and one advantage will be derived from it, if it may induce you to undertake a task to which you have expressed yourself not reluctant, and to devote the energies of an intellect, neither failing, I trust, nor likely to fail for many years, to aid us in an inquiry, in which we can have but one object—Truth.

I will not trespass further on your patience ; but joining most cordially with yourself in the

belief, that, "the Church of England is the religious hope, not only of England and the Empire, but of the whole world;" and feeling more and more convinced every day, from a most anxious and careful examination into the circumstances of both countries, that "if the Church of England be the fortress," that of Ireland is the main outwork; and that Ireland cannot fall without dragging down England in its ruins; and that the whole missionary exertions of England, its money, its intellect, and its prayers, might well and wisely be directed at this crisis to aid the efforts of their Irish brethren, in bringing a noble people into the bosom of a holy Church, I have ventured to say thus much, and to ask your permission to consider myself no longer as your antagonist, but as an inquirer, ready to receive your suggestions and corrections, into the exact extent and form of those principles, the foundation of which, there is every reason to believe, we hold in common.

Believe me, dear Sir,

Faithfully and sincerely yours,

WM. SEWELL.

COMMUNICATIONS.

For the Churchman.

BUNHILL-FIELDS BURIAL GROUND.

THE GRAVE OF BUNYAN.

(Concluded.)

The grave of Bunyan was designated to me by a very pale-looking old gentleman, dressed in an entire suit of black, whom I found seated upon a bench on the right side of the principal pathway, and nearly in a straight line from the tomb. He pointed it out, or rather the direction in which it stood, with his cane. "I would step along with you to it, said this venerable man, but I am entirely blind, and just now I feel tired from having walked a good deal. But you can find it very readily yourself. There are a number of names beside Bunyan's upon it, for perhaps you are aware he was buried in the vault of his friend Stadwick, at whose house he died." With this direction I easily found the monument, and observed the various inscriptions upon it. But there was none known to fame, save his, whose body was interred in a generous friend's sepulchre, and whose otherwise forgotten name has thus obtained celebrity from association in the grave with the author of the Pilgrim's Progress.

Our feelings do not assimilate or accord with those who love to ransack tombs for pastime, or call up from the quiet grave the sleeping spirit of the departed, and "bid him live for our amusement." In this instance, Bunyan's book serves us instead of an imaginary colloquy with a shadeless phantom; we journey with him from this world to that which is to come:

"Would'st thou divert thyself from melancholy?
Would'st thou be pleasant, yet far from folly?
Would'st thou read riddles and their explanation?
Or else be drowned in thy contemplation?
Dost thou love picking meat? Or would'st thou see
A man i'the clouds, and hear him speak to thee?
Would'st thou be in a dream, and yet not sleep?
Or would'st thou lose thyself and catch no harm,
And find thyself again without a charm?
Would'st read thyself, and read thou know'st not what,
And yet know whether thou art blest or not,
By reading the same lines? O then come hither!
And lay my book, thy head, and heart together."

Pilgrim's Progress.

And with these words floating in our memory, and our eye resting upon the grave of Bunyan, we may perchance return from visiting his monument, a better man. For we should observe, that unless we retire from a burial-place, after contemplating the decaying emblems of mortality about our path with brighter hopes and more serious thoughts than we entered with, our visit has profited us but little. We do not say that our musings should be lugubrious or melancholy, but we should so shape them that we arrive at a "*godly and charitable end.*" In this desirable state of calm composure we may prepare ourselves, in the words of George Gascoine, an old English poet, who died 1577, to bid the world "Good Night:"

"Thus will I wake, thus will I sleep,
Thus will I hope to rise,
Thus will I neither wail nor weep,
But sing in goodly wise.
My bones shall in this bed remain,
My soul in God shall trust,
By whom I hope to rise again
From death and earthly dust."

A hurried stroll over the rest of this burial place was all we could bestow upon it at this time, but we purposed making a more leisure one on some future occasion. It was not long before such an opportunity offered. We were returning from Islington one bright afternoon, and being in the vicinity of Bunhill-fields, we concluded to enter again upon a more general survey of this cemetery. We found our old blind friend sitting upon his favorite bench near the tomb of Bunyan. He was attended this time by a remarkable good-looking little boy, who sat beside him reading. The noise of my footsteps caused the boy to look off of his book and pause for a moment. I availed myself of it to accost the old gentleman, and renew my chance acquaintanceship. This was soon done, and our aged friend requested me to take a seat beside him, whilst he gave me the following reasons for choosing this spot for a musing place.

"I am blind," began this aged man, and all places are now to me alike. But it was not always so with me. It is a pleasant sight to behold the sun, and none ever hailed his glorious presence with greater rapture than I did. It is many years, however, since my eyes have gazed upon this magnificent spectacle—the scenery earth exhibits, illuminated by his presence. No! none can truly estimate the blessings of sight like him who, having once luxuriated in this most precious sense, finds himself suddenly as it were shut out from heaven's choicest gift, and night, dark rayless night, hang like an ebon pall before his eyes. My greatest enjoyment for many years has been to revive in my memory the pleasant associations of youth. A never-to-be-forgotten one, is my recollection of the Pilgrim's Progress. An old copy of Bunyan's masterpiece had a cherished corner among other books in my father's house. It was one of the earliest editions, and was embellished with numerous quaint-looking engravings, that took my youthful fancy before my mind was quite capable of understanding the text they were intended to illustrate. But I delighted to behold John Bunyan as he was represented, dreaming. And then to follow him in that dream—to see Christian running from his wife and children, or gaze at him sinking into the Slough of Despond—or marvel at his fight with Apollyon—or his encounter with the lions—whilst imaginary terrors overcame me to fancy him in the Valley of the Shadow of Death. We were ready to sing with Christian:—

"O blessed be
That hand that from it hath delivered me!
Dangers in darkness, Devils, Hell, and Sin,
Did compass me, while I this vale was in."

Bunyan's *Giant Pope* was before me, as well as *Giant Despair*, entrenched in *Doubting Castle*, ready to incarcerate Christian and Faithful:—

"For trespassing, his prisoners are,
Whose castle's Doubting, and whose name's Despair."

And how happy we were to find they escaped and refreshed themselves among the shepherds, who fed their flocks amid the *Delectable mountains*. In this way I initiated myself into the allegories of Bunyan, until the days of childhood were passed, and happy days they were. At a suitable age my father sent me to the University of Gottingen to complete my education. I was a tolerable German scholar before I left England, but now I immersed myself in German metaphysics, and German transcendentalism, philosophy, ethics, and wild mysteries of German scholars, until I bewildered myself with incomprehensible theories. I became a devourer of books, for to these studies there was no end, and the deeper I went into them the more perplexed I found myself. The only relaxation I indulged in from these mazy studies was chemistry. I was ever making philosophical experiments in the laboratory, when I was not poring over Greek and Latin, until I received the cognomen of Friar Bacon from my fellow-students. This appellation was harmless enough, and had it ceased with the name, all would have been well. But one of them, more mischievous and full of pranks than the rest, prevailed upon some others to have a little sport with the friar, as they termed it. They placed some powders among my apparatus, which in the course of an experiment I was performing caused a violent explosion, and injured me so much, that for some moments they thought me dead, and I was taken up insensible. I recovered after a time, but with the loss of both my eyes. As this cruel piece of mischief was concealed by the parties with the utmost secresy, it was supposed to have been an accident, and perhaps I should have died ignorant of that fact, had it not been revealed to me by one of these mad-cap students upon his death-bed, when he begged my forgiveness with his dying breath. And I forgave him the injury he had done me by taking part in this plot. It is a remarkable circumstance, but every one save he who informed me of the circumstance, died prematurely, or came to a violent end. I am the only survivor of my class, notwithstanding my being the eldest amongst them. But loss of sight entirely cured me of German metaphysics. Although my sight was darkened, my mind became illuminated, and I thanked GOD for it; for if my studies were not leading me to skepticism, they were drawing me into a blind and cold philosophy. Happily I escaped, for with that most enlightened philosopher, Sir Humphrey Davy, I agree in sentiment when I declare, "I envy no quality of the mind or intellect in others; not genius, power, wit, or fancy; but if I could choose what would be most delightful to me, and I believe most useful, I should prefer 'a firm religious belief' to every other blessing; it makes life a *discipline of goodness;* creates new hopes when all earthly hopes vanish, and throws over decay—the destruction of existence—the most gorgeous of all *lights;* awakens life even in death, and from corruption and decay calls up beauty and divinity, making torture and sorrow the means of ascent to paradise." Whilst I was in the University, the plain though straight forward theology inculcated by John Bunyan had been forgotten. But after my misfortune and return to England, it was revived again, like some almost obliterated inscription that only requires the hand of the lapidary to restore—and the lapidary now was the memory. Yes, now I remembered how my youthful mind had dwelt upon this pleasing allegory. How I had sat within my father's old-fashioned bay-window that looked out upon our pretty garden, about which the honeysuckle and the jasmine flung their summer fragrance—and how the blithe wren, who had built his nest beneath the eve of our cottage, would sing with rapture as the golden sunshine gladdened his sheltered dwelling. And little did I think that the simple, unstudied ideas of childhood, pondering over these rude illustrations, would furnish me with the most delightful imagery—an ideal world, when this living, breathing one of beauty should be shut out from my contemplation or view. But thus it is: for although no landscape now can gladden a blind man's eye—no flowing river upon which the sunbeams dance and flicker—no noble city with her ancient towers and palaces do I behold with perfect vision—yet I behold with eyes visionary, the ever verdant and delicious Paradise of Eden, a garden planted by GOD himself; where the founts are sapphire—the streams "rolling on orient pearl and sands of gold,"—or flowing beneath the towers and palaces of the Celestial City itself; and a golden sun, ten times more resplendent than that which rises in the east, flings its everlasting radiance over this magnificent scenery of the mind. I am blind, but the ever-living burning lamp of immortality which lights up this rayless tenement I inhabit, enables me to see in imagination, and catch glimpses of celestial scenery more glorious than I can describe; but I can truly declare with the poet Wordsworth, that

"These forms of beauty have not been to me
As is a landscape to a blind man's eye;
But oft in lonely rooms, and 'mid the din
Of towns and cities, I have owed to them
In hours of weariness sensations sweet,
Felt in the blood, and felt along the heart;
And passing even into my purer mind
With tranquil restoration."

"And here in this cemetery, in pleasant weather, I come to sit for an hour, and meditate near the tomb of Bunyan, and thus renew my recollections of childhood by having the Pilgrim's Progress read over to me." The little boy now reminded the blind old gentleman that it was growing late in the evening; when we arose severally to depart, they for their home in the vicinity of Finsbury-square, and I for the west end of London, musing as I went upon the singular history of John Bunyan and his remarkable book, which has the peculiar power of captivating old and young, learned and illiterate, making the reader wonder why a work of such apparently simple, nay, homely structure, as far as literary merit is concerned, should so live in the mind and memory, when writings of a much higher order of genius and intellect are forgotten and consigned to oblivion. For Coleridge remarks, that "The Pilgrim's Progress is composed in the lowest style of English, without slang or false grammar. If you were to polish it, you would at once destroy the reality of the vision."

The unadorned simplicity of Bunyan has made his book live, for it carries the reader—

"Back to the season of life's happy spring,"

as Cowper expresses it, and that is perhaps the true secret of its popularity; at least this was the conclusion we arrived at when our musings had terminated or become distracted by the fashionable crowds of Regent-street. D.

For the Churchman.

CHRISTIAN OBSERVER (LONDON) AND OXFORD TRACTS.

In the January number of this periodical I find the following, in a communication to the Editor. I hope soon to see, that the Episcopal Recorder of Philadelphia has become a convert.

"Though a constant reader of your magazine, yet I am one of those who look upon the Oxford Tracts, &c. &c., as inculcating the genuine doctrines of the Church of England—indeed I cannot imagine, if there be any meaning in words, how any unprejudiced reader can peruse the Oxford Tracts for the Times, and fail to come to the same conclusion as I have done; and not myself *only*, but also an immense number of other clergymen who I should think are capable of deciding and understanding what the doctrines of their Church really are. Indeed it is my opinion, that a majority of the clergy are what is nick-named "Puseyites;" and we have also the testimony of their opponents, that they are fast increasing in numbers and influence. All this I rejoice to behold; and it is my belief, that so far from there being any taints of Popery (properly so called) in the Oxford Tracts, they are if any thing rather *too much* opposed to the Church of Rome, * * * * While I love the Roman Church, I cannot say I love Romish errors—I cannot acquiesce in the popish doctrines of transubstantiation, purgatory, saint-worship, &c., neither do the writers of the Tracts for the Times inculcate these doctrines. On these and other subjects they merely advocate the *pure and genuine doctrines of the English Church by law established.*"

To be sure, Mr. Editor, the Christian Observer does not adopt for his own, these sentiments, and endeavors to show, from the fact that some two or three persons have lately gone over to the Romanists, that such will be the effect of the tracts. He does not contradict the statement as to the rapid spread of the doctrines which they teach, neither does he point out in what *particulars* the Tracts for the Times inculcate popish doctrines. X.

For the Churchman.

ADVERSARIA, NO. XXVI.

"ut si
Cæcus iter monstrare velit: tamen adspice, si quid
Et nos, quod cures proprium fecisse, loquamur."

Hor. Epist. I. 17.

Latinists of New England.—This article is in continuation of the last number of these papers, the writer having been unable to finish his subject in that number. John Lovell, of a name long in New England, was graduated at Cambridge in 1728. In 1730 he succeeded the afterwards distinguished Jeremy Gridley, as sub-master of the Boston Latin school, during the headship of Dr. Nathaniel Williams; and in 1738, on the death of Master Williams, Mr. Lovell was appointed his successor. He was, says Dr. Eliot, "an excellent critic and classical scholar; his learning was extensive, and he had a clear understanding and solid judgment." Beside political and other pamphlets, he published in 1742, the oration delivered by him over the body of Mr. Fan'uil.—A loyalist, he left Boston with the British troops in 1776, and died in Halifax. He was the author of two of the Latin poems in the Cambridge Pietas & Gratulatio; the one in Elegiac, and the other in Horatian verse. The latter part of the last I will give entire. The allusion to the Universities of the mother country is very pleasing:

I.

"Vos, hunc ademptum tollite laudibus
Vos, nam potestis Phœbigenum chorus,
Quos Isis audit personantes
Alma tuos Rhedycina lucos.

II.

"Nec tu silentes, CAME pater, tuas
Effundis nudas, flebile murmurant;
Ripasque circum, perque sylvas,
Flebile mille canunt Camœnæ.

III.

"Haud doctiori fila movent manu,
Quos Roma, quos et Græcia jactitet,
Vix non potentes, vel quietis
Corporibus, revocare vitam.

IV.

"Qualis sub Hœmi collibus Orpheus
Fudit querelis carmina mollibus,
Motura sylvas, atque pronos
Fluminibus remorata cursus.

V.

"Dum rursus abreptam Euridicen vocat,
Ah, dulce plorans! Euridicen nemus,
Respondet, Hebri conquerentis
Euridicen sonuere ripæ.

VI.

"At mæsta tandem gaudeat ALBION,
En ILLE surgit, qui BRITONUM genus
Se jactat ultro, chara Proles
Nomen avi referensque famam.

VII.

"Sic Sacra sævæ dona Proserpinæ
Dimittit arbor, alter at emicat
Ramus refulgens, ac avito
Silva iterum renovatur auro."

James Lovell, son of the preceding, took his Baccalaureate of Arts at Cambridge in 1756. He was many years a highly respectable teacher in the Latin school of Boston. At the revolution he embraced the cause of his country, and was carried to Halifax, in confinement, by General Gage. On his return he was chosen to Congress, and afterwards filled an office of respectability under the General Government. He is the author of an oration delivered at the funeral of the famous Tutor Flynt, who died in 1760, having been a fellow of the College—not 91 years, as the printer made me say in a little note upon him in a number of these papers for 1838—but 60, which is certainly long enough. This piece has the following title:—"Oratio in funere viri venerabilis Henrici Flyntii Arm. habita in Sacello Holdeniano Coll. Harvard. Cantab. Novang. A Jacobo Lovell, A. M. Bostoni: Typis Z. Fowle et S. Draper, 1760." Pp. 6, 8vo. Fifty-five of the years that Mr. Flynt held his fellowship, he was an active tutor in the society in which he spent his life. A paragraph will not be thrown away in recalling the memory of a character so rare, in the polished periods of Mr. Lovell.

"Singula in Flyntii vita commemoratione digna percurrere, nec Tempus, nec Patientia vestra, nec Juventus mea et tenuitas ingenii patiuntur. Sat erit si qualis quantusque fuit in Academia leviter attingam, vestrosque animos grata Memoria reficiam. Et quidem pene omne suam tempus in rebus Academicis sumpsit, animos juvenum ad Virtutem, Pietatem, Literarum studium, bonosque mores fingendo, pulchram navavit operam. Ut primum ex Ephebis excessit hoc Munus suscepit et usque ad longissimam Senectutem, sed crudam, sed viridem, per sexaginta annos feliciter obivit. . . . . . Circumspiciamus igitur Patriam, intueamur viros omni Honore dignos, in Ecclesia stellas micantes, in Republica ornamenta dignitatis, qui a Flyntio Literis instituti, illum PATREM gaudebant appellare. Unum equidem de Eo dicere licebat, antequam e vita discesserat, quod nunquam de ullo alio fortasse dici poterit;—in Universa Domo Literaria inter Novanglos, se PATREM-FAMILIAS agnosci oportere.* Nemo est inter Nostrates literatus, qui ei aliquo modo Doctrinam suam acceptam referre non debeat. . . . . . Præcipue cum diligentiæ et Fidelitati in docendo accesserit summa vitæ Integritas, Probitas, Constantia, Fortitudo, sanctissimi et bonestissimi Mores. Una cum his severioribus virtutibus inerat ei Candor animi, et Festivitas quædam, et illa antiqua Urbanitas, quam Cicero apud paucos sui temporis remansisse queritur. Idemque Acumen Ingenii quod juvenem ornaverat, Senem Flyntium non deseruit. Adeo ut si quis eo præsente ineptiis se gessit, aut dicacior jocis senem petivit, haud impune quidem abiit, sed sale candidissimo ab ipso sene perfrictus, illico obticuit." If any readers think my quotation or my article too long, I hope they will excuse it for the sake of the love of good letters, which it is intended to promote. But this may be done in another way. A verse or two of *bad* verse, and I conclude.

About the beginning of the present century, the spirit of Horace revisited the earth, in the person of a New England poet. Some few Epodes only of the new book have I seen, and these I cut from the profane columns of a newspaper of the time. That they do not fully come up to the first book of the Epodes, will possibly be the judgment of the critics.

"Ad Licinium.

"Nimium suis opibus inflatum.

I.

"Ille multas divitias habet qui,
Non tamen dives animo valente,
Indigus non est modo, vexat illum
Pessima egestas.

II.

"Desipit, qui de alte opibus tulit se,
Tollitur nam roboribus suis non.
Verum at aura propitia; in jocumque
Semper abibit.

III.

"Ut, aves splendore alias super stans,
Jactitat se versicoloribus dum
Pavo, derident aliæ volucres
Horrida crura.

IV.

"Navis ut, noctu oceano viam urgens,
Errat e cursu, cito, navitasque
Abripit duros scopulos, ruens in,
Nuda magistro.

V.

"Sic gerit se mens, agitata ventis
Ab secundis, Prosperitatis alto in;
Invehit sese in silicesque duras,
Remige nullo."

Wreathed with smiles, let us delay yet a little longer with the Latinists. Such good humor should be taken advantage of, and we shall enjoy the better the book which follows. It is a New-Yorker's, but we are fain to call it in to end off more honorably our list of New-Englanders. "Muscipula sive Cambromyomachia: in Latin and English: with other Poems, in different languages. By an American." This is a little book of 96 pages, published, says the titlepage, at four different cities, but when, is not mentioned. It is supposed to have appeared during the last year. The book is worth buying and reading. In regard to the principal poem, which is a satirical attack on the Welsh and their patron St. David, here called Taffy, it seems to me the Latin is far better than the English version, which often fails to give the meaning of the text. The editor seems to consider the Latin as equally of American origin with the English; but, independently of his remarks, I should not have arrived at this conclusion, from reading the poem. The Greek and the Latin, as well as the English Sapphics, seem as good as any of these poems. There is also a translation into Latin of a long production of Dr. Watts', denominated an "Ode," which is much less barbarous than the original, and may be read through. The English poems have merit, and the notes appended are quite interesting. I noted a few expressions which seemed unpleasing, in a cursory perusal of the book, and subjoin them, without further examination, which possibly they might not bear. "Linguæ senectam," p. 16. "Ludicra felis," p. 34. "Et felis rapidissima prædæ involat." Ibid. "Corporis nicola," (a translation of "Incarnate Word," p. 38. "Glid through my members with ideal murmurs," from the translation of the ode of Sappho, προς γυναικα κ. τ. λ., but this is not English, nor does it give the Greek. If it be "Pindaric" to arrange one under another long and short verses, with rhymes at the proper places, then we can find no fault with the name given to one of the pieces. At the same time the reader will be apt to remark, that poems of this kind are no more like PINDAR, than his good-natured namesake Peter's dignified compositions. PHILARCHÆUS.

* It adds to the force of this, that these were the only children Mr. Flynt ever had. He did not enter the married state.

For the Churchman.

STILL MORE BABBLE ABOUT BOOKS.

Since I began to babble about books, there has occurred what you and I, dear Mr. Editor, agree in thinking a sign of the times, almost beyond our hope. How true it is, that "GOD is greater than our heart!" The project of those intelligent and enterprising young Churchmen, R. & G. S. Wood, must rouse and rally whatever there is in the Church of intelligence and enterprise. Besides the certainty which it affords that only the best books will be admitted into the series, the distribution of them by mail exactly suits our wide extended country and its scattered population. Especially is it adapted to the wants of our brethren in the West. There the crafty Papist* plies his art with utmost assiduity; because there the sheep, being scattered abroad without a shepherd, are more in danger of that prophetic saying of our LORD, "the wolf cometh and catcheth the sheep."—And there each mail and every wind should carry the words of warning and of comfort which will make up "the Churchman's Library." Most earnestly I pray that the new enterprise may have not only full but prompt acceptance and success. The disease which we desire to cure grows worse by time.

"Blow up the trump! Send warning forth,
To every land CHRIST'S sons have trod;
Call up from South, and East, and North,
The strong Church Catholic of GOD:
Peace, doubtful tongue! nor stammer, Nay;
Have but the heart—God opes the way!"

The enterprise of our young friends will interfere with no other undertaking. There is more than enough for all. "The field is the world." Think how much seed will be required to sow it! Think of the rank and noisome weeds that must be crowded out! Think of the rough March winds of error and false doctrine that are abroad, to blow it from the earth! Think of the fowls of the air, so swift of wing, so keen of talon and of beak, that wait to devour it up! The good seed must be sown broadcast. Our old friends, Swords, Stanford & Co.,* must keep their types and their name still bright. And D. Appleton & Co., I hope, will go on "according to this beginning;" giving us the very best books, in the very best style. How glad I am that we are to have, *for the first time*, saintly Bishop Wilson's Sacra Privata *entire!*† It is the best of omens. I rejoice too to see that good "Christopher Sutton's "Meditations on the Most Holy Sacrament of the Lord's Supper," are also "nearly ready." When in my first "Babble" I spoke of the "Lyra Apostolica," (on the authority of a private letter from themselves,) as to be printed, your excellent Bishop wrote to ask me if I was not in error; thinking it too good to be true. But it is even so, as their rich promise in the advertising columns of your last, plainly shows. It is quite time to have a reprint: since the English copies (now in the *fourth* edition) could not be imported fast enough for the demand. "Disce Vivere," *learn to live;* and "Disce Mori," *learn to die*, have also gone to press. It was this last book which that old saint, Bishop Jolly, was reading in the watches of the night, when, at his Master's summons, he laid the book down, covered his face, crossed his arms upon his breast, and fell asleep in JESUS. So his servant found him in the morning. Bishop Patrick's "Parable of the Pilgrim" well deserves the place which I perceive they give it. Of Churton's Early English Church, from "the 'Englishman's' Library," I need not speak again.

Among the books which will lead off "the Churchman's Library," I know of none better suited to "the times" than Perceval‡ (author of the admirable "Apology," reprinted by the Tract Society) on "the Roman Schism." I could almost wish you would find room in the Churchman for his Introduction. It is as modest, charitable, and pious, as it is learned and conclusive. I am sorely tempted to give an extract or two, but must resist.

Another book, for which I wish a place, among the very first, is one from "the Englishman's Library," just published, and scarcely known in this country—"Christian Morals," by the Rev. William Sewell, M. A., Fellow and Tutor of Exeter College, and Professor of Moral Philosophy in the University of Oxford. Professor Sewell was the reviewer of Carlyle in a late number of the British Critic, and is a frequent writer in that most able periodical. I would almost say it is *the* book "for the times"—developing, as it does, from root to branch, the true philosophy of Christian education, in and by the Church; and that with the firmest grasp of scriptural principle, and the most constant sense of spiritual agency, presented in the most attractive style, and with the aptest and most graphic illustrations. Do read his chapter on Syncretism, which (as distinguished from Rationalism, in Germany, and Eclecticism in France) he defines as the "mixing together of things which ought to be kept distinct," and shows to be the leading error in England, and of the age. "When the Philistines brought the ark of GOD into the temple of Dagon, it was on the principle of Syncretism. When the followers of Baal halted between two opinions, it was on the principle of Syncretism. When Solomon built his altars to Ashtaroth, it was on the principle of Syncretism. When the government of this country (England) would establish common schools, without distinction of religious opinions, it is on the principle of Syncretism; or in the words of Scripture, 'confusion,' which is abomination to the LORD." He represents the Syncretist, like Gallio, as one who "careth for none of these things." The Syncretists, he says, "take those doctrines in which all do agree, and strike off the rest, as unimportant; chalking off from each body of opinion a certain extent, beyond which no shots are to count." "The Syncretist government-schools on the new plan were founded to teach a doctrine common to all sects, meaning all Christian sects, and none others. But the children of Socialists have been admitted into some; and as the Socialists reject the Bible, the schoolmaster has been obliged to omit it. All religion is gone." "*The greater number are always ignorant and bad;* requiring to be led, not intended to lead. It is the test of a sound philosophy to believe this." "See how every leaf and flower is traced out into a network of the most delicate fibres; how the very sky is mottled with clouds; the one broad expanse of ocean ridged and furrowed with its multitudinous dimples, ανηριθμον γελασμα; the heavens set and studded with stars; the globe wrapped in its robe of divers colors;—what would become of nature if some Syncretistic spirit were to insist on taking a sponge,§ and wiping out those fine and delicate distinctions: smearing over the sky; obliterating the tracery of the flower; daubing the earth into one tent; reducing the animal world not only to one general type, but to one uniform mould throughout; covering man's face with a white sheet, through which no trace of a soul could be discerned, because no play or difference of feature was allowed?" "*In this world, nothing is a trifle!* A painter was one day copying a portrait by Rembrandt. He took off shadow after shadow, light after light, line upon line, most accurately. Still the expression was wanting. Hundreds on hundreds of touches were valueless, till, by the aid of a microscope, he discovered one hair-like line beneath the eye: and this put in, the whole likeness came. So it is with all great things. It is only littleness of mind that cannot appreciate little things. On the eve of one of his greatest battles, the general, who, almost alone in this age, has shown us what a great man is, was found sitting up in his tent, writing folio upon folio—upon what? on the comparative merits of tin and copper canisters for soldiers' use." But, cockney-like, I am showing a shingle, as a sample of the house. I trust the whole work will be given at once in "the Churchman's Library." Enough for the present, from yours truly, G. W. D.

* I do not say *the Catholic*, that is false. I do not say *the Roman Catholic*, that is self-contradictory and absurd. I do not say *the Romanist*, that does not necessarily describe the case. St. Paul addressed his epistle to the Romans, or Romanists, that is, Churchmen of Rome. We might as well call our friends at Oxford and Cambridge *Anglicans;* and they us, *Americans:* which would mean just next to nothing. But I say *the Papist*, because that expresses their distinctive characteristic, as you have clearly shown in what I think was your very best editorial, the notice of Mr. Boardman's Sermon in your last. Why should *Papist* be more offensive to them than *Protestant Episcopalian* to us? It would not if they did not see, what so many who are by birthright true Catholics (which *they* are not) will not see—that it stands directly in the way of their false claim to be *the* Church Catholic. I would not be discourteous. That the truth never requires. But "things by their right names" is no discourtesy. With Martin Luther, I call a "spade, a spade."

* I inadvertently omitted to enumerate among the issues of their press, the Churchman's Magazine, (how we do want it now, revived in name and in sound doctrine, and in popular adaptedness!—shall it not be?) and the Christian Journal, for both of which so much was owed to Bishop Hobart.—I must confess my error in omitting in my last, (as shown by your correspondent "Truth,") the name of the venerable Bishop of Illinois from those of the bishops who were in holy orders in 1809. I supposed that he must have been, and searched for the evidence of it; but not finding it in such records as I had set it down as I did, *against my own impression.* I am glad it has been set right.

† It would be worth while for some of your correspondents, who have more time than I can find, to state accurately the omitted portions of this excellent book, which Appleton's edition will restore. If a book is not worth printing as it is, it is not worth printing at all. The fashion of mutilating books to suit a purpose is worse than that of some nations who flatten the noses of the children from their birth; or of the Chinese, who pinch up their daughters' feet. Did you ever know that some accommodating publisher found it convenient to leave out from an edition of Buchanan's Christian Researches, his account of the Syrian Christians? The record of their ancient episcopacy, (more ancient than, as it was independent of the papacy,) would have made it unsavory to Presbyterian palates.

‡ The Hon. and Rev. A. P. Perceval, son of the late and brother of the present Lord Carden, and nephew of the Hon. Spencer Perceval, prime minister, assassinated by Bellingham, in 1812, is chaplain to the queen, and a most industrious and exemplary parish priest, as well as a distinguished writer.

§ Can you not see him, dear Mr. Editor, making a long arm, and with a longer face?

THE CHURCHMAN.

SATURDAY, MARCH 20, 1841.

PROFESSOR SEWELL'S LETTER.

We have shrewdly suspected that the Romanists would soon be obliged to own that they had found the "Oxford Divinity" but a sorry speculation, and that their hollow eulogies would at length be exchanged for coarse vituperations. Nothing can exceed the forbearance and placidity with which these gentlemen repel the attacks of the generality of Protestants; nothing more edifying than the lectures they read them on the beauty of courtesy, and the naughtiness of abusive language. How is it that such imperturbable patterns of patience lose their temper and outrage all decency, in their treatment of the amiable Mr. Sewell, whose second letter to Dr. Miller will be found on our first page? The Tablet, a papal print in Great Britain, in an article endorsed by the Catholic Herald, speaks of "the unutterable atrocities in which Mr. Sewell glories;" calls him a man of "besotted fanaticism;" "a most unscrupulous and unveracious polemic;" expatiates on "the contagion of his company;" and expresses its "firm belief that in the breasts of certain individuals among the Puseyites, there is to be found as much rancor, as much bitterness, as much zest for slander against the Catholic Church, [i. e., the Papal schism,] as in any body of men now alive."

In the same article the Tablet remarks:

"There are two classes in this new school of Protestant divines; one, of men whose approximation to Catholicism, and whose detection of the crimes and follies of the Reformation, inspire them with a sincere respect for that Church from which their forefathers revolted, and render them averse to add to the heap of slanders piled up by their enemies and ours, against all the most sacred maxims of antiquity. But there is also another class of men who, as they approach nearer to Catholicism, blaspheme it the *more* loudly; who are embarrassed by the narrowness of the strip of land which separates their territory from ours; who are drawn towards us by the irresistible evidence of truth, but hate us the more for being drawn against their will; who feel bound by interest or necessity to protest against what they call our errors; but can hardly find language fine and delicate enough to distinguish our errors from their truths; who feel that all the sleight of the most skilful posture-master can hardly enable them to maintain, without a fall, the attitude of contortion which they have chosen to assume, instead of the natural and unforced position of truth; who are uneasy in their consciences, because, with an instinct deeper than their frivolous logic, they *feel* that their groundwork is treacherous and unsafe; and who seek to drown the soft whispers of a better nature within them, by loud, boastful, vulgar, and insincere invectives against the Church, whose walls they help to buttress up by the very extravagance of the falsehoods, which form their only weapons of assault."

Verily, the mask is thrown off; the temper of Romanism is shown; its advocates forget their broad phylacteries of sanctity and courtesy, and when brought to the test and compelled to speak out, deliver their real sentiments with as little disguise as if they were in their cells pencilling notes on the margin of Dr. Pusey's letter. Would the reader know the meaning of this sudden outbreak against "Oxfordism?" Let him read Mr. Sewell's avowal "that the whole missionary exertions of England, its money, its intellect, and its prayers, might well and wisely be directed at this crisis to aid the efforts of their Irish brethren, in bringing a noble people into the bosom of a holy Church," and he will need no Apollo to solve the riddle.

On the "two classes" referred to in the above extract, the Catholic Herald remarks:

"In America we have observed the same shades of distinction among the supporters of Oxfordism. To the first of the two classes, a respectable writer in the N. Y. *Churchman*, who takes the name of "*Philarchæus,*" appears to belong. We are sincerely sorry to be obliged to express our opinion, that the very able Editor of the *Churchman*, and Bishop Doane, too often adopt the tactics of the second."

To admit that *all* the "Puseyites" as the advocates of Catholic principles are calumniously termed, are opposed to the system of Papal denunciation and corruption, is too big a pill to be swallowed at once. Very well, gentlemen, divide it; only be sure that you must take the other half by and by, scold, and make wry faces as you please. The division into "two classes" is one of your own making, and you must soon give to the first the epithets which you have at length with a very ill grace resolved to give to the second. Young and ill informed persons, persons like the Editor of the Tablet, who a few years ago, (as he tells us,) "knew absolutely nothing about the Catholic Church," and who chance unhappily to have the poetry and passion of a generous nature first awakened by meretricious ornaments and impudent caresses, may be so unfortunate as to fall into the embraces of Romanism, when they are yearning for Catholicism. But none who know their Christian and Catholic birthright; who have fellowship with a divinely constituted priesthood; who are made, in virtue of a commission from above, members of the kingdom of heaven; who have the spiritual presence in the sacraments; and who enjoy peace and security in the same venerable profession of faith, which for the first 1500 years formed the sole rule of admission into the whole Catholic Church, can be persuaded to bow their necks to a modern Italian council, which has turned a thousand* doubtful opin-

* This is not so mere an hyperbole as some readers would imagine. One clause in the Creed of Pius IV. (which is in *modern* times the rule of faith in the *Roman*, as the Apostles' or Nicene Creed has *always* been in the *Catholic Church*,) obliges to the firm and undoubting belief of all things defined and declared by the sacred canons, and the (so called) general councils, particularly the Council of Trent. Bishop Stratford, in his "Reformation Vindicated," computes, (and he tells us that his Roman opponent who signs himself R. H., allows the

ions and metaphysical dogmas into new articles of faith, to be received under anathema, and as necessary to salvation.

computation to be just,) that this clause alone, which was made in pursuance of a decree of the Trent Council, is comprehensive of TWELVE HUNDRED articles of Faith! It may be considered as morally certain that Christians of this country will recoil more and more from the licentious abuse of private judgment, and be driven to seek a more stable foundation than is afforded by the sands of heresy and schism. But is it to be thought possible that thinking men will rush to the opposite extreme, surrender their judgments implicitly to a Church whose symbol of faith cannot be tested by the Bible, the CHARTER of Salvation, and be led blindfold into a solemn profession of believing they know not what? This will be the course of some men (or rather children) of weak minds and strong passions: but it can never become general.—The advocates of Catholic principles, such at least, as know their ground, may have the assurance which holy faith and manifest truth inspire, that, if they patiently abide the blasts of sectarian fury (which they have long endured) and Papal vituperation (which is just beginning) and consistently live the principles which they inculcate, however despised and vilified in their day, future generations will rise up and call them blessed.

We have been *compelled* to defer the promised notice of several sermons and pamphlets lately received.

It gives us much pleasure to state that Messrs. J. and H. G. Langley, 57 Chatham-street, have in press "Plain Sermons, by the contributors to the Tracts for the Times."

It was our intention to insert one of these sermons for some weeks to come in each number of our paper. As we began to do so, and were soon interrupted, it may be proper to say in explanation, that our copy is that from which the American reprint will be made.

The American edition will be ready for distribution in about a month. We have reason to hope that it will receive a strong recommendation from the bishop, and prove highly acceptable to the Church.

CORNELIUS THE CENTURION, by F. A Krummacher, A. M. (John S. Taylor, Nassau-street,) is a work lately translated from the German, with notes and a biographical sketch of the author, by the Rev. John W. Ferguson, minister of St. Peter's Episcopal Chapel, Edinburgh. The style is abrupt, but the thoughts are pious, and have at times an air of originality. On the whole, we have been rather pleased with the volume. The rule of justification is well described, p. 143, and the chapter on Baptism, pp. 179–188, is surprisingly good.

The Flying Roll, or Free Grace Displayed, by F. M. Krummacher, D. D., (M. W. Dodd, Brick Church Chapel,) is a series of experimental religious disquisitions of the Calvinistic complexion. The same may be said of Jacob Wrestling with the Angel, by Rev. G. D. Krummacher. (New York, John S. Taylor.) The three books are from different persons of the same name; of whom we think Mr. F. A. Krummacher to be the least exceptionable.

CONSECRATION OF THE BISHOP OF GEORGIA.

On Sunday, 28th February, first in Lent, in Christ Church, Savannah, the Rev. Stephen Elliott, jun., D. D., Bishop elect of the diocese of Georgia, was consecrated to that holy office, by the Rt. Rev. Bishop Meade, of Virginia, assisted by the Rt. Rev. Bishops Ives, of North Carolina, and Gadsden, of South Carolina. Morning prayer was read by the Rev. Mr. Trapier, assisted by the Rev. Mr. Barnwell, both of the diocese of South Carolina. The ante-communion service was performed by Bishop Meade; Bishop Ives reading the Epistle, and Bishop Gadsden, the Gospel. The sermon was preached by Bishop Meade, (how a bishop should behave himself in the house of God, 1 Timothy iii. 15,) and the holy communion was administered by Bishop Ives. It is matter of devout gratitude to ALMIGHTY GOD that this important service, so full of the highest promise to his Church, has been so auspiciously consummated. The original appointment, by the venerable presiding bishop, for the Second Sunday after Epiphany, 17th January, in Christ Church, Savannah, having failed, in consequence of an accident to one of the bishops designated, preventing his making the journey; a second appointment was made, for the Second Sunday in Lent, 7th March, in the Monumental Church, at Richmond, where the Bishop and Assistant Bishop of Virginia, and the Bishops of North Carolina, New Jersey, and South Carolina, had engaged to be present. But the natural and just desire of the Churchmen of Georgia, to have their bishop consecrated in his own diocese, stimulated them to such exertions, as secured the attendance (with the consent of the presiding bishop) of the three bishops nearest at hand, and its accomplishment, as above stated. There is just occasion to congratulate the diocese of Georgia, that their faithful prayers have procured for them a bishop, from whose spiritual oversight such excellent results may with all confidence be anticipated; and our whole communion, on the completion of the apostolic chain, without a link deficient, from Maine to Georgia: not omitting, at the same time, to commend to His protection and guidance, "from whom all holy desires, good counsels, and just works do proceed," the bishop and his diocese: that He may direct them, in all their doings, with his most gracious favor, and further them with his continual help.

G. W. D.

Bishop Onderdonk's Lecture to Candidates for Orders, and Young Men expecting to become Candidates, postponed from the 7th inst. in consequence of the inclemency of the weather, will be delivered in Christ Church, to-morrow evening, 21st inst. Service to commence at 7 o'clock.

Bishop Onderdonk requests that those Deacons of this Diocese who expect to apply for Priests' Orders during the ensuing season, will give him immediate notice thereof.

He also requests that he may be informed what consecrations of churches will be expected, and of the times, severally, at which it is supposed they will be ready.

SUNDAY SCHOOL ANNIVERSARY.

We are requested to state, that the 17th Hymn is appointed to be sung at the Sunday school Anniversary, on Thursday in Easter week.—Tune, *Arlington.*

TO CORRESPONDENTS.

"A Maryland Churchman" is informed, that had the reply to "Corrector" been offered to this paper, it would have been in accordance with our usual course to insert it, whatever we might think of its merits. But as the respondent to "Corrector" has chosen another vehicle for his reply, nothing less than an approbation of the reply itself, or a conviction that "Corrector" had, in some respect, done injustice to its author, would make it incumbent on us to insert it in our columns. Such at least is our view of the matter.

"Philarchæus" will find a letter for him in the post office, in which his last number was mailed.

"Cam" is received; his closing number on Temperance, though in type, has been unavoidably delayed.

"A Layman," and "L. L., in our next.

Clerical Change.—The Rev. John B. Gallagher has been canonically transferred from this diocese to that of South Carolina.—*Gospel Messenger.*

The Rev. G. B. Engle has changed his residence from Fulton, Oswego county, to Baldwinsville, Onondaga county, being another point in the same missionary station.—*Ib.*

INTELLIGENCE.

Bishop's Visit to Rhode Island.—On Sunday morning, March 7th, the bishop preached in St. Paul's Church, North Providence. In the afternoon, preached in Christ Church, Lonsdale, and confirmed five persons.

On Tuesday, the 9th, in St. Stephen's Church, Providence, the bishop ordained the Rev. George Leeds to the holy order of priests, assisted by the Rev. N. B. Crocker, D. D., the Rev. A. H. Vinton, the Rev. George Taft, the Rev. Thomas F. Fales, and the Rev. Samuel Penny. The bishop administered the communion.—*Christian Witness.*

The Pilgrim Fathers.—The persecution which it is said drove the Pilgrim Fathers to the shores of New England, constitutes a fruitful theme of remark in the orations annually delivered in celebration of their arrival, and no small degree of prejudice is thus excited against the Church, impeding the labors of her clergy, and retarding her growth in that part of the country. The true causes of their self-expatriation were, some years ago, very satisfactorily set forth, and proved from documentary evidence, by a writer in the Churchman under the signature of Novo Anglicanus; and if the papers which he wrote were collected in one volume and distributed extensively throughout New England, they would do much to disabuse the public mind of the false impressions which have been industriously diffused. Our attention has recently been attracted to the subject by a correspondent of the Christian Witness, who arraying history in the sober garb of fact, abundantly substantiates the following positions: first, that the intolerance or persecution which in the sixteenth and seventeenth centuries disgraced the Christian name, was not peculiar to any Church or denomination; secondly, that the Puritans did not contend or wish for a free toleration; and thirdly, that the members of the Church of England were more favorable to a general toleration than the Dissenters.—*Banner of the Cross.*

Clergymen.—In January last, fourteen ministers of the Church of England departed this life, whose average age gave more than sixty-seven years to each.—*Ib.*

On Sunday, the 7th inst., Bishop Onderdonk confirmed fifty-nine persons in Trinity Church, Southwark; and in the afternoon, seventeen in St. John's Church, Northern Liberties.—*Ib.*

Episcopal Act.—On Sunday last, being the second Sunday in Lent, the Rt. Rev. R. C. Moore admitted Mr. Malcolm McFarland to the holy order of deacons. The candidate was presented and the sermon preached by the Rev. Wm. Norwood.—*Southern Churchman.*

All letters, papers, &c., for the Theological Seminary, the Episcopal High School, and Fairfax Institute, should be directed to the post-office "Theological Seminary, Fairfax county, Va." It is important for their delivery at that office, that Alexandria, D. C., should *not* be a part of the direction.—*Ib.*

The Rev. George W. Freeman, D. D., has accepted the rectorship of Trinity Church, Swedesborough, N. J. Letters and papers to be addressed to him accordingly.—*Ib.*

On Monday evening, 1st of March, in Christ Church, Shrewsbury, the Rev. John Croes read prayers; infant baptism was administered by the rector, the Rev. Mr. Finch, and the bishop preached, and confirmed *four* persons The Rev. Thomas Clark was present.

On Tuesday, 2d, after morning prayer by the Rev. Mr. Clark, the children were catechized by the rector, and examined by the bishop; after which the bishop preached, and admitted Mr. Adolph Frost to the holy order of deacons. The candidate was presented by the Rev. Mr. Finch, and the bishop was assisted in the Holy Communion by the Rev. Mr. Croes.

In the evening, in Christ Church, Middletown, the Rev. Mr. Finch read prayers, and the bishop preached.—*Banner of the Cross.*

The Lord Bishop of Toronto will hold his next General Ordination at the Cathedral, Toronto, on Sunday the 25th of April. Candidates for holy orders, whether of deacon or priest, are required to obtain previously the bishop's permission to offer themselves, and they will be expected to be furnished with the usual Letters Testimonial, and the Si Quis attested in the ordinary manner. The examination will commence on Wednesday the 21st April, at 9 o'clock, A. M.—*The Church.*

Death of the Rev. Dr. Robinson.—Died at the Rectory House, Clifton, on Friday, the 4th instant, aged 66 years, the Rev. John Robinson, D. D., rector of that parish, and of the adjoining parish of Cliburn.—*Ib.*

On Sunday morning last, (Jan. 10,) the Lord Bishop of this diocese held an ordination in St. Paul's Church, at nine o'clock, when Mr. William Elder was admitted to the holy order of deacon, and the Rev. William Minns Godfrey, B. A., deacon, to the order of priesthood. His lordship was assisted in the imposition of hands upon Mr. Godfrey by the venerable Archdeacon Willis, D. D., and the Rev. W. Cogswell, M. A.

Mr. Elder was formerly in charge of the respectable Baptist congregation at Bridgetown, in the county of Annapolis, where, we believe, he always maintained a high character for simple-minded piety.—*Halifax Times.*

A New Mode of Lighting Pulpits.—Persons who sit at the side of churches and chapels often complain of the inconvenience of the pulpit sconces or of lamps interrupting their view of the preacher. After various experiments, Mr. Pritchett has succeeded in remedying the evil in the pulpit of Lendall Chapel, by a very simple mode. It consists of lowering the internal part of the book-board and cushion, (the external part appearing as before,) and placing under the front edge of the cushion a cast-iron box about six inches deep and three inches wide; the upper half of the side next the preacher is glazed with ground glass; inside the glass are three gas cockspur lights, which not only throw a strong light on the book-board, but also on the preacher, without the slightest inconvenience to any of the congregation.—*York Herald.*

Alterations in the Church Liturgy.—The various dioceses throughout Ireland are presenting addresses to their several diocesans, expressive of their regret at the petition presented last session in the House of Lords by some clergymen of the United Church, praying for certain alterations in the Articles and Church Liturgy.—*Ib.*

Confirmation and other Services.—Bishop De Lancey held a confirmation at St. Paul's Church, Holland Patent, on Sunday, Feb. 28th, on which occasion he confirmed *sixteen* persons, of whom eight were pupils in Hobart Hall, the public examination of the pupils of which institution, and an exhibition by them, the bishop attended as visitor, on the preceding Friday. On Sunday the bishop preached twice, prayers being read by the Rev. Stephen McHugh, the missionary at the station, who also read the preface in the confirmation office.

On Tuesday, the 2d March, the bishop preached twice in Christ Church, Manlius, and on Wednesday, once in St. Paul's Church, Syracuse; in the latter place, vigorous efforts are begun for erecting a new Church edifice of stone, which shall in size and architecture comport with the increase of the congregation, and with the extent and importance of the town itself.—*Gospel Messenger.*

Ordination.—At an ordination held by Bishop DeLancey on Sunday, March 7th, (the season appointed by the Church,) in Trinity Church, Geneva, Mr. Edward Bourns, adjunct professor of languages in Geneva College, and Mr. Charles D. Cooper, were admitted to the holy order of deacons. Prayers were read by the Rev. Mr. Embury of Penn Yan, assisted by the Rev. Mr. Spalding, of Vienna, who read the lessons. The Rev. Mr. Irving of Geneva presented the candidates. The bishop preached on the occasion, and administered the holy communion, in the distribution of the elements of which he was aided by the Rev. Dr. Hale, and the Rev. Messrs. Irving and Embury.—*Ib.*

As our paper is going to press, we are requested by the proper authority to insert the following

Caution.—Impostors.—A man by the name of Arthur McQuire, a tailor, and his wife Margaret, have obtained certificates of character, under false pretences. This is to warn all Churchmen against their impositions, as they are vile, profane, dishonest, and drunkards.—*Ib.*

CALENDAR.

MARCH.

14. Third Sunday in Lent.
21. Fourth Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
28. Fifth Sunday in Lent.

APRIL.

4. Sunday next before Easter.
5. Monday before Easter.
6. Tuesday before Easter.
7. Wednesday before Easter.
8. Thursday before Easter.
9. GOOD FRIDAY.
10. Easter-Even.
11. EASTER-DAY.
12. Monday in Easter Week.
13. Tuesday in Easter Week.
18. First Sunday after Easter.
25. Second Sunday after Easter, and St. Mark the Evangelist.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn.*

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Third Sunday in Lent, March 14. confirmed 49 in St. John's Chapel.

ACKNOWLEDGMENTS.

MISSIONARY AT LARGE.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the children of the Sunday schools under his charge:

By the hands of Mr Miles, of the Theological Seminary, from an "unknown friend," $4 84; and by the hands of Mr Dana, of 28 Ann-street, the communion alms of the chapel of St Paul's College, $13 25, for the benefit of the poor.

Further donations will be thankfully received, if left at the Tract Depository, 28 Ann street; Mr Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co, 152 Broadway; or at the residence of the subscriber.
B EVANS,
Missionary at Large, No 7 Third Avenue.
March 18, 1841.

MISSION CH. OF THE HOLY EVANGELISTS.

The subscriber acknowledges the receipt of the following donations for the Poor—

Through Swords, Stanford & Co, from Thomas Otis, Esq, $20; from Jacob R Leroy, Esq, $10; from a member, $120.

Further donations, of which there is great need, will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; at the Depository, 28 Ann street; 111 Nassau street, or at the residence of the Missionary.
JESSE POUND,
March 18, 1841. 26 Vandam street.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donation for the poor:

By Swords, Stanford & Co, from Thomas Otis, Esq, $15.

☞ Any donations for the poor will be thankfully received. They may be left with Swords, Stanford & Co, 152 Broadway; J. A. Sparks, office of the Churchman, 111 Nassau street; at the Depository, 28 Ann street; or at the residence of the missionary.
LOT JONES,
March 18, 1841. 192 Allen street.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since last report:

From the ladies of St Mary's Church, Burlington, N J, for support of a teacher at Mrs Hill's school, Athens, 50; parishioner of St Mary's ch, Burlington, for foreign missions, both through Rt Rev Bishop Doane, $10—60. Contribution from Grace ch, New York, to African Mission, through Rev Thomas H Taylor, Rector, $200. "A C." Connecticut, for school at Athens, through Rev Dr Milnor, $5. Trinity ch, Newark, Ohio, by Rev J Ufford, Rector, one half, $10. St Stephen's ch, Wilkesbarre, through Rev R B Claxton, Rector, $8. A member of St Stephen's ch, New York, for Africa, through Rev J H Price, Rector, $100. Trinity ch, Saco, Maine, monthly missionary meeting, through Rev S Nash, Rector, $4. Trinity ch, Wilmington, Del, per E H Thomas, treasurer, $4. Working Society of St Peters ch, Charleston, S C, through Rev W H Barnwell, Rector,—for Africa 100, Marden 50, Mrs Hill's school, Athens 50, Mrs Benton's school, Crete, 30—230. Total, $621.
J SMYTH ROGERS, Treasurer.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

Since his last acknowledgment the Treasurer has received:

From Rev Mr Smedes $2, P E F McDonald 2, O Camman 2, J R Chilton 1, J R Le Roy 1, Nelson Jarvis 1, J C Parker 2, F Tomes, jr 1, M Van Hook 3, Charles Aldis 1, Charles Carville 5, H W Sill 1, Wm L Rushton 1, Mrs Rushton 1, F H Trowbridge 2, Rev Mr Pardee 2, a manager 6, collection at the Church of the Annunciation after a sermon by the Rev Mr Cooke, 38 67, do at St John's Chapel, sermon by the Rev Dr Anthon, 51; J A Baker 3, cash 1, by George H Bell, sundry subscriptions 16, by Wm H Hobart 12, by W A Duncan 8, by F A Hanford, from H McCollum 5, by J R Van Rensselaer, from Miss Hosack 1, Miss E Hosack 1, by G R Fleming 6, by A T Canfield, from Wm Newell 1, A T C, 4, by C C Hoffman, from L M Hoffman 2, sundry subscriptions 4—total amount, $186 67.
CHARLES TOMES, Treasurer.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 10th inst, has received the following contributions, viz.

By the hands of the Rev Dr McElhiney, contribution from St Ann's Parish, Annapolis, Md, $50. By the hands of the Rev J Ufford, collection in Trinity ch, Newark, Ohio, one half, $10. By the hands of Mr Floyd Smith, from Christ ch, Hudson, N Y, $20. By the hands of Mr E H Thomas, Treasurer, contribution of Trinity ch, Wilmington, Delaware, $6. From a lady of Otsego county, N Y, $3. By the hands of the Rev James Young, contribution of the missionary station at Tuscumbia and Florence, Alabama; of which, $2 by Mrs F Armistead, $8 37. By the hands of the Rev Edward C Bull, donation of a female communicant of St Paul's ch, Brookfield, Ct, $50. By the same hands, a donation of a male communicant of the same ch, $5. By the hands of Dr Rogers, Treasurer of the Foreign Committee, per Rev W H Barnwell, rector, from a lady of St Peter's ch, Charleston, South Carolina, $10; from Rev W H Barnwell, previously pledged, $160—170. By the hands of the Rev I W Hallam, rector, contribution of St James' ch, Chicago, Illinois, $38; of which $11 being in unavailable private paper, has been returned, $22. From the Female Mite Society of Christ ch, New York, by the hands of the Rev Dr Lyell, $50. From Mrs E Skinner of St Paul's chapel, New York, for Domestic Missions, $5. Total, $399 37.
JAMES SWORDS, Treasurer.
New York, 18th March, 1841.

P. S. The number of Prayer Books acknowledged last week as received from the Female P E Prayer Book Society of Pennsylvania, should have been 330, instead of 300; and 20 of the offices of the Church, together with some Tracts, should have also been acknowledged from the same source.

CLASSICAL EDUCATION.

THE REV. MR. THAYER has for some time received a number of Boys into his family, for instruction in all the branches of an English and Classical Education, preparatory to College or the Counting-house.

Having succeeded in procuring valuable assistance, he has enlarged the course of study, and his pupils may pursue to any extent, if required, the ancient and modern languages, Latin and Greek, German, French, Italian, and Spanish; the higher branches of Mathematics and Natural Philosophy.

His plan differs from others in this respect, that his number of pupils being limited to *fifteen*, enables him to have them as members of his family, where they enjoy the privileges of home, its quiet, freedom and comfort. Innocent conversation is allowed at the table and fireside, and scope is given for each one's peculiar temperament, and the exercise of the mental powers so variously developed in youth, which constitutes the charm and beauty of character. There is not a fixed code of laws, applying invariably to all, nor minute legislation into modes of speech, dress, and action, which too often represses the native vigor and buoyancy of the affections, produces a tame mechanical cast of temper, quite uncongenial with energy of mind and the formation of moral *principles* (independent of temporary rules) which fit one to discharge with propriety, dignity and ease, the duties of life.

Mr. Thayer's intercourse with his pupils is parental; uniform attention is paid, not only to their mental improvement, but to the formation of their manners and to the inculcation of high and honorable feelings.

The leading object of education is *mental discipline*, "which," in the language of an elegant scholar,* "as much as any thing constitutes *greatness*, and is the result of long effort, and that thorough knowledge which cannot exist without much unseen and patient labor." No regard, therefore, is paid to those labor-saving systems, which pretend to educate the mind by startling novelties, the glitter of outward appendages, and a parade of the apparatus of literature, that bewilder by a variety of objects presented to the attention, but leave no trace behind. No acquisition in science is valuable, unless it is the result of one's personal effort, 'of the strain upon one's own sinews, the wrenching of one's own muscles, of the blood of toil from one's own feet.' Almost without a figure, the hill of science *will be a hill*, ascending and steep, which no improvement in mechanics, no combination of machinery, can level with the vale.

In the classics, the pupil, unless in preparatory collegiate studies, reads one author *through*, and is daily examined not only with respect to the meaning, but to the Idiom and Prosody of the Latin and Greek languages, which contribute as much as any study, to accomplish the object of education, by sharpening the intellect, forming habits of reflection, and a fine taste, and awakening a sense of order and beauty.

SIGNOR FRIZZONI, a member of the family, is a young Italian gentleman, who converses with ease and correctness in the French, Italian and German languages. The pupil is not only required to translate his lessons, but to converse daily with his tutor and his class in the language to which he devotes his attention.

Every Sunday afternoon, Mr. Thayer delivers a lecture adapted to the capacity of his pupils, and immediately after, they receive catechetical instruction.

Mr. Thayer removes in April, from New Rochelle to the *healthy* and beautiful village of Stratford, Connecticut, well known for the salubrity of its climate, and the intelligence and cultivation of its *community*. It combines, in a *peculiar degree*, the quiet and purity of the country, with the refinement of the city. His residence is a spacious and elegant mansion, commanding a fine view of Long Island Sound; the grounds are extensive, well fitted for exercise and recreation. Stratford is 14 miles from New Haven, and five hours' travel from New York City, with which there is daily communication by stage and steamboat.

TERMS:

For board and tuition in the English branches, and Latin and Greek languages, $180 per annum—or $90 per session of 22 weeks, payable in all cases in advance. $15 per session for each of the modern languages.

Each pupil is required to furnish his bed and bedding, and all necessary articles for his toilet.

Application can be made by mail to the Rev. Mr. Thayer, after 1st April, at Stratford, Conn.

REFERENCES:

New York.—Rt. Rev. B. T. Onderdonk, Bp. of N. Y.
Rev. Mr. Forbes, Rector of St. Luke's, N. Y.
Wm. S. Johnson, Esq. Counsellor at Law, Nassau street.
Cornelius Mathews, Esq. Counsellor at Law, Nassau street.
Charles A. Lee, M. D. Hudson street.
Messrs. Geo. M. & J. Benjamin, Maiden Lane.
Mr. Meigs D. Benjamin, Maiden Lane.
Mr. Edward Faile, Front street.
Mr. Albert Hanford, 28 Ann street.
John T. Gilchrist, Esq. New Rochelle.
Rev. Mr. Curtis, Mamaroneck.
Benjamin M. Brown, Esq Mamaroneck.
Connecticut.—Rt. Rev. T. C. Brownell, Bp. of Conn.
Rev. Mr. Wiltbank, Stratford.
March 20—

* Rev. Dr. Hale, President of Geneva College.

PEWS IN ST. PAUL'S CHAPEL.—Three Pews in the Gallery of St. Paul's Chapel, for sale. Inquire at this office. March 20.

THE SPRING SESSION of the Rev. H. Adams' Select School, limited to Eight Boys, commences at Easter. Circulars, and any information in relation to the establishment, may be had on application to the Principal, at Saugerties, Ulster county, N. Y.; or at the Office of the Churchman, 111 Nassau street, New York City. Saugerties, March 20, 1841.

ST. PETER'S GRAMMAR SCHOOL,
PEEKSKILL, WESTCHESTER CO., N. Y.

THIS INSTITUTION will be opened on Monday, the third day of May next, under the immediate direction of the Rev. MOSES MARCUS, B. D., Rector of St. Peter's Church, Peekskill; who having conducted a Seminary of learning many years in England, and being thoroughly acquainted with the routine of school business, designs, in connection with his pastoral charge, to superintend the education of Young Gentlemen of the ages of seven and fourteen years, either for College or the more active professions of life.

The system of instruction will comprise the various branches of Classical, Mathematical, and General Literature. But the improvement of the understanding will not be the sole object of the establishment; for whilst the strictest attention will be paid to the domestic comfort of the boarders, and every part of their behaviour, it will ever be endeavored to fix in the minds of all the pupils, the principles of religion; so that they may perceive the beauty, and aspire to the attainment of an honorable and virtuous character.

The Terms, for the Academical Year, will be, for instruction, board and washing, $200. For instruction alone, to day-pupils, in the higher classes, $50, and in the lower, $40. These will be required to be paid at the commencement of every quarter, in advance.

French, German, or any of the European languages, as well as Drawing, Music, and other accomplishments, will be taught by competent professors, and charged as extras; as will also, the necessary books and materials, but no advantage will be taken to increase the expense of education.

Boarders will be expected to furnish their own beds, bedding, &c., and to have all they bring with them properly marked.

The hours of study will be varied, according to the seasons of the year, and be made subservient to the general convenience of day-pupils.

A school library, and philosophical apparatus, will be provided as soon as may be, and each young gentleman will have the privilege of subscribing to the same.

Public examinations, embracing all the departments, will take place periodically: at the conclusion of which, prizes will be awarded to those pupils, whose proficiency and good conduct have been most distinguished.

The religious instruction, and discipline, of the school will at all times accord with the doctrines, principles and requirements of the Protestant Episcopal Church. The holidays will be regulated, for the most part, by the Festivals of the Church; except the long vacation, which will be given during the months of August and September.

References are permitted to be made, (if by letter post paid,) to the Rt. Rev. Bishop Onderdonk, D. D., the Rev. Drs. Berrian, Eastburn, Hawks, Henry, Milnor, Seabury, Taylor and Wainwright; the Rev. Messrs. Forbes, Higbee, Price, and Verren, and Messrs. Swords, Stanford & Co., New York; the Rev. Wm. L. Johnson, Jamaica, L. I.; the Rev. Drs. Barry & Beasly, New Jersey; and to the Wardens and Vestry of St. Peter's Church, Peekskill.

Further information may also be obtained from the Principal, who will be happy to answer any inquiries which may be directed to him on the subject of the Institution.

Peekskill, March 20th, 1841.

TO MEDICAL STUDENTS.—*Spring Course of Lectures*, at the College of Physicians and Surgeons, New York. An Association has been formed, for the purpose of offering to the Students of Medicine in New York, a course of instruction, which, it is hoped, may profitably occupy a portion of their time during the ensuing spring and summer.

Lectures will be delivered at the College of Physicians and Surgeons, in Crosby street, on the following subjects:

On the Pathology of the Chest, Auscultation and Percussion, by John A. Sweet, M. D., Lecturer on Diseases of the Chest. This course will be fully illustrated by Clinical illustrations.

On Club Feet and analagous Deformities, by —— Detmold, M. D

On the diseases of the Kidneys, by Wm. C. Roberts, M. D.

On the diseases of the Eye, by G. Wilkes, M. D., Surgeon of the New York Eye Infirmary. Clinical instruction at the Infirmary.

On the Pathology of the Uterus and its Annexes, by C. R. Gilman, M. D., Lecturer on Obstetrics and the diseases of Women and Children, in the College of Physicians and Surgeons.

On Operative Surgery, by W. Parker, M. D., Professor of Surgery, College of Physicians and Surgeons.

On the Anatomy of the Nervous System, by James Quackenboss, Demonstrator of Anatomy.

On Surgical Anatomy, by R. Watts, Jr., M. D., Professor of Anatomy, College of Physicians and Surgeons.

The Lectures will commence on the First Monday in April, and continue about three months. Two Lectures will be delivered daily—hours, from 1 to 3 o'clock.

As this course is undertaken with the single aim of doing something for the cause of sound and thorough Medical Education, and particularly to develop the great advantages which New York, by her superior size, and by the consequent abundance and variety of Diseases which are met with in her Hospitals, Almshouse and Dispensaries, offers to the Student of Practical Medicine and Surgery, the Association have determined to put the fee for the Course at a price nearly nominal, hoping thereby to place the instruction offered, within the reach of all who are anxious for Professional improvement.

Fee for all the Lectures, $10.

New York, March 20th, 1841—2t$

D. APPLETON & CO., (Booksellers, Publishers and Importers,) 200 Broadway, have recently published, elegantly printed, uniform in style and size:

Sacra Privata, the Private Meditations, Devotions and Prayers of the Right Rev. T. Wilson, D. D., Lord Bishop of Sodor and Man, with a Preface by J. H. Newman, B. D., of Oriel College, Oxford, 1 vol. 16mo.

A Discourse Concerning Prayer, and on the frequenting Daily Public Prayers; by Simon Patrick, D. D., sometime Lord Bishop of Ely, with a Preface by F. E. Paget, M. A., Chaplain to the Lord Bishop of Oxford, 1 vol. 16mo.

The Heart's Ease, or a remedy against all troubles; with a Consolatory Discourse, particularly directed to those who have lost their friends and dear relations; by Simon Patrick, D. D., sometime Lord Bishop of Ely, 1 vol. 16mo.

Nearly Ready:

Godly Meditations upon the Most Holy Sacrament of the Lord's Supper; by Christopher Sutton, late Prebend of Westminster, 1 vol. 16mo.

⁂ It is the Publishers' intention to embrace in this series of reprints, from some of the most sterling of the old English Theology—those already published (as above) which have received the unqualified recommendation of the Church. March 20.

ECCLESIASTICAL MEMORIALS AND ANNALS, by John Strype, recently received.

Ecclesiastical Memorials relating chiefly to Religio and the Reformation of it, and the Emergencies of the Church of England, under King Henry VIII., Edward VI., and Queen Mary I.; with large Appendixes containing original papers records, &c., by John Strype, M. A., in 6 vols. 8vo. Oxford.

Also, uniform with the above,

Annals of the Reformation and Establishment of Religion, and other various occurrences in the Church of England, during Queen Elizabeth's Happy Reign, together with an Appendix of *original papers of State, records and letters*; by John Strype, M. A., in 7 vols. 8vo. Oxford.

For sale, together with other Standard Theological Works, by D. APPLETON & CO.,
March 20. 200 BROADWAY.

TO TEACHERS.—*To Let.*—A large Dwelling House, north of the Pavilion, Saratoga Springs, known as the Covent Garden House; 64 feet front on Broadway—3 stories in height, with the two towers—45 feet in depth; 26 rooms, 3 of which are 25 by 45 feet. An excellent cellar under, divided into necessary rooms for servants and culinary purposes. A most beautiful garden is attached, with Boat Swing, Flying Horses, Groves, &c. The building is furnished throughout with nearly every thing requisite. To a suitable person of undoubted character and talents it would be a desirable object.

From 30 to 40 females could be relied on to commence with the facilities afforded.

For further particulars, apply to Alexander L. McDonald, Esq., 25 Nassau corner of Cedar street, 4th story; Rev. Mr. Quackinbush, 112th st., East River, Harlem; or of D. M'Laren, at Saratoga Springs.

March 13—3t$

THE CLAIMS OF THE HOLY WEEK.—A plain Address to Churchmen; an edition of this Tract, just published by the Protestant Episcopal Tract Society at their
March 6. DEPOSITORY, 28 Ann street.

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder*, Anthony st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. March 13—1yly

BISHOP BROWNELL'S PRAYER BOOK.—ALEXANDER V. BLAKE, 54 Gold st., New York, is publishing by Subscription, an edition of the above Family Prayer-book, being a Commentary on the Book of Common Prayer. It has been recommended by the Bishops and Clergy of the Church generally; and, the Subscriptions to it thus far, has been most liberal. It will be in readiness the latter part of May, or early in June. From the recommendations are the following:

From Rt. Rev. Benjamin T. Onderdonk, D. D.

I am happy to hear of the projected new edition of Bishop Brownell's Commentary on the Book of Common Prayer. Believing the work to be a highly valuable and useful one, I sincerely hope that the edition will be liberally patronised.

From Rt. Rev. Charles P. McIlvaine, D. D.

You have requested my opinion as to the publication of a stereotype edition of Bishop Brownell's Family Prayer-book. You need no opinion from me of the merits of the work itself. A new and cheap edition would certainly be very much in time at present, and if so published as to be conveniently accessible to families generally in our Dioceses, would certainly be of great service to their intelligent and affectionate union with, and participation in, the excellent fitness, as well as scriptural soundness and devotional beauty of our Liturgy. Gambier, January, 1841.

New York, March 10th, 1841.—6m

VALUABLE ENGLISH THEOLOGICAL BOOKS,

RECENTLY imported and for sale by D. APPLETON & CO.
Theological Booksellers and Publishers,
200 Broadway.

A New and full Method of settling the Canonical Authority of the New Testament; to which is subjoined a Vindication of the former part of St. Matthew's Gospel, from McWhitson's Charge of Dislocation of the Rev. Jeremiah Jones; 3 vols. 8vo.

Sermons on Various Subjects and Occasions; by George Stanley Faber, B. D., 2 vols 8vo.

The Sacred Interpreter, or a Practical introduction towards a beneficial reading and a thorough understanding of the Holy Bible; by David Collyer, 1 vol. 8vo., Oxford.

Eusebii Pamphili Historiæ Ecclesiasticæ Libri Decum ad codices Manuscriptos recensuit Edvardus Burton, S. T. P.; 2 vols. 8vo.

Job and his Times, or a Picture of the Patriarchial Age, during the period between Noah and Abraham, as regards the State of Religion and Morality, Arts and Sciences, Manners and Customs, &c., and a New Version of that most ancient form, accompanied with Notes and Dissertations—by Thomas Wemyss, author of Biblical Gleanings, &c. &c.; 1 vol. 8vo.

History of the Church of Ireland, from the Reformation to the Revolution; by the Rt. Rev. Richard Mant, D. D., Lord Bishop of Down and Connor—1 vol. stout 8vo.

☞ List to be continued. March 13.

WM. PEASE,
PROFESSOR OF THE
THEORY AND PRACTICE OF MUSIC.
Residence, No. 169 Barrow street.

REFERENCES:

Rev. James M. Matthews, D. D.	Rev. Samuel Seabury, D.D.
Rev. John M. Macauley,	Henry Hurens, Esq.,
J. D. Keese, Esq.,	B. A. Mumford, Esq.
James B. Wilson, Esq.,	H. H. Reynolds, Esq.,
	Timothy Clough, Esq.

March 6—tf

WANTED,

A SITUATION as Matron, in a Boarding School, or similar institution, in the country; by a Lady who has had some experience in the management of a large family, and can furnish good reference as to character and capability.

A line addressed to "MATRON," and left at this office, will receive immediate attention.

Feb. 27, 1841—tf

"THE FAITH ONCE DELIVERED TO THE SAINTS."

BISHOP DOANE'S valuable Sermon on this subject, may be had at the Office of the Churchman, and at 28 Ann street, either by the quantity or by the single copy. To such of the Clergy as may be disposed to circulate the Sermon as a Tract, packages of fifty each will be put at a low price.

Feb. 27.

BROOKLYN COLLEGIATE INSTITUTE,
(LATE DURHAM BOARDING SCHOOL,)
JOHN YOUNG, Principal.

THIS Institution, which has been in successful operation for four years, in DURHAM, N. Y., will be removed on the 15th of April, and opened on the 3d of May next, under the charge of the same Principal and instructors on *Washington Avenue*, Brooklyn, between Myrtle Avenue and the Rail Road, nearly opposite the residence of the Rev. Richard C. Shimeall, and about two miles from either the Fulton or South Ferries, with both of which there is a regular communication by Rail Road or stage.

A more desirable location is not to be found in the vicinity of the city, possessing the advantages of pure country air, good water, delightful scenery, and extensive play grounds.

All the branches of a thorough English and Classical education, with the French language, are taught by skilful and experienced teachers.

The government is mild and parental, the pupils board in the family of the Principal, eat at the same table, and are treated in all respects, as his own children.

The manners and morals of the pupils are strictly guarded: they are not allowed to go beyond the play-grounds, unless attended by one of the teachers.

All are required to attend some place of public worship on Sundays, the selection to be made by their parents or guardians. When no instruction is given to the contrary, they attend the Episcopal Church with the Principal and his family.

TERMS FOR BOARDING AND TUITION.

For English and Commercial Studies, per ann.	$160
" Classical, French, and Mathematical,	200

No extra charges whatever.

Letters may be addressed to the Principal, at his present residence, Durham, N. Y., until 15th April; after that to the Institute, Brooklyn.

REFERENCES:

Rt. Rev. Benjamin T. Onderdonk, New York.
Hon. John Adams, Catskill,
Hon. John A. Dix, Albany.
Rev. Norman H. Adams, Unadilla.
Messrs. Charles McArthur, Hudson; Levi Thayer, Palmyra; James W. Reed, Lockport; James Baldwin, Jun., Buffalo. Feb 27.

A LADY, an Episcopalian, wishes to obtain a situation either now, or about the first of May, as a Teacher of an Infant School, under the care of an Episcopal Church in this city, or in some similar occupation. She is fully competent to perform the duties, and can give satisfactory references. A note addressed to R. H., box 315, upper post office, will meet with attention. March 13—3t$

A COMMUNICANT of the Episcopal Church, wishes a situation as Matron in a School, or as Superintendent of a private family, either in the city or country. The best of reference will be given. Address A. B., at the Churchman Office, 111 Nassau st.

March 6—tf$

ST. MARY'S HALL,
Green Bank, Burlington, New Jersey.
THE BISHOP OF NEW JERSEY, PATRON.

THE Summer Term of this Institution will commence on the first day of May next. The charges per term of five months for boarding, lodging, fuel, bedding and towels, all English branches, Ancient Languages, and Psalmody, are $106.

Washing is charged at 50 cents per dozen. Music with use of piano, $15. French $7 50; Drawing $8, per quarter.

At the suggestion of several friends of the Institution, and in consequence of the pecuniary depression of the country, the following propositions are made.—

1. A deduction of ten per cent will be made on all bills of the second year, of fifteen on the third year; of twenty per cent on the subsequent years.

2. To those who send pupils for three or more years, leaving the time of their attendance to the several ornamental branches, to the discretion of the Principal, the whole charge for the term, including washing, (amounting as the several items do, to about $180,) will be $150.

3. When more than three daughters of one family are educated at the Hall, a deduction of twenty per cent. will be made on all their bills.

4. When more than five and less than ten pupils come from the same neighborhood, a deduction of fifteen per cent. on all charges will be made; and when the number is more than ten, a deduction of twenty per cent.

One hundred dollars must be paid at the beginning of every term; and all money for the use of the pupils must be left with the Principal. No bills to be contracted by or for the pupils. When the term bills are not paid within ten days after the close of any term, a draft will be drawn, and the expenses charged.

Address the Rev. R. J. GERMAIN, Chaplain, Principal Teacher, and Head of the family, St. Mary's Hall, Burlington, N. J.

To the Friends of Christian Education in the Church.

ST. MARY'S HALL is just completing its fourth year. The undersigned, having originated the enterprise and taken a constant share in its prosecution, has thus far borne no public testimony to the working of the plan, which, in 1837, he announced in his "Appeal to Parents, for Female Education on Christian Principles." It was then his expectation that at least four years would be required for the development of the principles of the institution, and maturing and settling its plans.—He considers that this is now fully done; and he therefore feels that it is his duty to declare, to all whom it may concern, his entire satisfaction with the principles, plan, and administration of St. Mary's Hall: and his conviction that it deserves the full confidence and the liberal patronage of the friends of Christian Education in the Church. It is to such that the appeal has always been made, and is now; St. Mary's Hall having been founded and uniformly conducted as a Church institution. No pupils indeed are rejected on account of their religious profession. All are welcome. And a large number of its inmates have always been of such as did not profess and call themselves Churchmen. But its training and its tendencies have always been and will always be in accordance with the doctrine, discipline, and worship of the Protestant Episcopal Church: and it is matter of devout thankfulness to Almighty God, that from within its walls many have gone out, to carry with them the principles which were here imbibed or confirmed; and, "adorning in all things the doctrines of God our Saviour," to promote, we trust, in the stations in which Providence shall place them, the same sacred influences in others.

In conclusion, the undersigned, with the very best possible opportunities of knowledge, earnestly, and without any qualification, recommends St. Mary's Hall to all who desire a place for the education of their daughters;

i. As a healthy and delightful residence, and a safe asylum;

ii. As a domestic institution, another home, in which pupils and teachers live together as one family;

iii. As a Seminary of sound and thorough instruction in all the usual branches of useful and elegant learning;

iv. As a Christian institution, under pastoral and Episcopal supervision, in which there are daily worship, and instruction in sacred things; and in which the knowledge of salvation, through faith which is in Christ Jesus, is held and taught to be the most desirable knowledge; and growth in grace, through sanctification of the Spirit, the great end of human life.

G. W. DOANE,
Bishop of New Jersey.

Riverside, Feb. 27, 1841.—5teow.

POETRY.

For the Churchman.

THE ABSENT COMMUNICANT.

The holy feast is spread again,
And all are gathered there,
And to the altar's foot they press
With reverence and with prayer,
Young heads of bright and sunny locks,
And those of silvery hair;
Age, youth, and beauty, side by side,
Commemorate the crucified.

I hear in thought the organ's tone,
Its rich harmonious swell,
The plaintive hymn breathed forth again,
Of Jesus' love to tell,
The pastor's voice of kind regard,
Beloved so long and well,
Then see the sacred symbols given,
And mortals eat the bread of heaven.

In thought, alas! *in thought alone*,—
I may not kneel to-day,
Among that band of worshippers,
Or in that temple pray,
Or eat with them that blessed food,
Strength for life's pilgrim way;
The holy feast is spread, and prayer
Ascends, but *one* is absent there.

The church bells have been ringing out
With their enlivening tone,
And yet within my chamber's bound,
All silent and alone,
I sit to muse upon the past,
The hours forever flown,
When through the sacred aisle I trod,
To bow within the house of God.

And like the weary hart doth pant,
For water-courses fair,
I long to reach the holy fane,
And pay my homage there;
And with God's people kneel me down,
Forgetting earthly care;
It may not be—my heart be still,
And bend thee to Jehovah's will.

Thou, who in desert mountains lone,
Did'st hie where none might see,
To pour thy soul in secret prayer,
And bend the suppliant knee,
And ask thy Father's pardoning love
For guilty ones like me;
Give me thy presence, though alone
I bow before thy glorious throne.

Saviour, be with me; may thy love
Light up my path to-day,
And may thy Spirit's power divine,
My every action sway;
Bless thou this sacred Sabbath time,
Although *alone* I pray,
And lift my soul, and cheer my heart,
When from thy people far apart. M. N. M.

ENGLISH CHURCHES.

BY MARY HOWITT.

I.

How beautiful they stand,
Those ancient altars of our native land!
Amid the pasture fields and dark green woods,
Amid the mountain's clouds and solitudes;
By rivers broad that rush into the sea;
By little brooks that with a lisping sound,
Like playful children run by copse and lea!
Each in its little drop of holy ground,
How beautiful they stand,
Those old gray churches of our native land!

II.

Our lives are all turmoil;
Our souls are in a weary strife and toil,
Grasping and straining—tasking nerve and brain
Both day and night for gain;
We have grown worldly; have made gold our god;
Have turned our hearts away from lowly things:
We seek not now the wild-flower on the sod;
We see not snowy folded angels' wings
Amid the sunny skies;
For visions come not to polluted eyes!

III.

Yet, blessed, quiet fanes!
Still piety, still poetry remains,
And shall remain, whilst ever on the air,
One chapel bell calls high and low to prayer—
Whilst ever green and sunny churchyards keep
The dust of our beloved, and tears are shed
From founts which in the human heart lie deep!
Something in these aspiring days we need
To keep our spirits lowly,
To set within our hearts sweet thoughts and holy!

IV.

And 'tis for this they stand,
The old gray churches of our native land!
And even in the gold-corrupted mart,
In the great city's heart,
They stand: and chantry dome and organ's sound,
And stated services of prayer and praise,
Like to the righteous ten which were not found,
For the polluted city shall upraise;
Meek faith and love sincere—
Better in time of need than shield or spear!

From the Banner of the Cross.

Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.—Ps. xxxi. 24.

My trust is in Thy holy name—
Lord! let me not be brought to shame;
Incline thine ear to my distress,
O save me in Thy tenderness!

Thou seest, O God, each worldly snare—
Then make me, as of old, Thy care;
Be still my strong Defence, my Rock,
My Host, amidst the battle's shock,

To Thee, Redeemer of the just,
To Thee my trembling soul I trust,
And, trusting in Thy holy name,
I never can be brought to shame.

NOT ALL ALONE.

Not all alone! for thou canst hold
Communion sweet with saint and sage,
And gather gems of price untold,
From many a pure untravelled page;
Youth's dreams, the golden lights of age,
The poet's love, are still thine own:
Then, while such themes thy thoughts engage,
Oh how canst thou be all alone!

Not all alone; the whispering trees,
The rippling brook, the starry sky,—
Have each peculiar harmonies,
To soothe, subdue, and sanctify;—
The low sweet breath of evening's sigh,
For thee, hath oft a friendly tone,
To lift thy grateful thoughts on high,
To say—thou art not all alone!

Not all alone; a watchful eye,
That notes the wandering sparrow's fall;
[illegible] hand is ever nigh,

When sadness holds thy heart in thrall,
In oft his tenderest mercy shown;
Seek then the balm vouchsafed to all,
And thou canst never be alone.
A. A. Watts.

From the Gospel Messenger.

To THE REV. J. D. CARDER,
Secretary, &c. &c.

My Dear Sir,—I have to acknowledge the receipt of your official favor of the 15th ult., appointing me local correspondent of the Domestic Committee of the Board of Missions.—The pressing claims of professional duty upon my time must be my apology for having omitted to answer it at an earlier day. As the appointment involves important principles, in its bearing upon the Church at large, you will pardon my making my reply in this public manner.

After weighing, with the best judgment I could bring to bear on the subject, the question of agencies, &c. &c., for the furtherance of the missionary work of the Church, my settled conviction is that they are unnecessary and inexpedient. If no other argument could be found, the simple fact of their expense, when it is considered that large portions of the missionary funds are gathered from the self-denying contributions of the humble and comparatively poor—"the widow's mite," and the "gathered up fragments" of those who are not rich in this world's wealth—would be a satisfactory one to my mind. But there are other and weightier reasons, because they involve essential principles, against the system.

If the ground taken by the General Convention in 1835, that the Church is essentially a missionary institution,—and its members of necessity pledged, by the very act of membership, (*baptism*,) to aid in the missionary work; and its clergy, ex-officio, agents in this noble cause—then, surely, we need no other machinery to further the work than is found in the ecclesiastical organization which already exists amongst us. So far, therefore, as the General Convention of 1835 departed from this simple order, it departed, in my judgment, from the very principles on which was based the change in the missionary organization.

I am aware it may be replied, that granting this position, the clergy and laity of the Church need to be provoked to the love and good works which is their acknowledged duty. But while I am free to concede the truth of the allegation, I am too old-fashioned a Churchman to recognize any supervision of the clergy in this matter beyond their own diocesan. Let the Bishops be the chief agents in their respective dioceses, as they are the chief pastors, and reprove, rebuke, and exhort, as they shall see occasion. I have not leisure, however, to prosecute the question. There are many other considerations, weighing on this branch of the subject, which have satisfied my judgment that agencies for the missionary work of the Church, other than the Bishops in their dioceses, and the parochial clergy in their cures, is a departure from the principles on which its divine head has constituted his holy Church the instrument for the diffusion of Gospel truth.

To these general principles, applying to all dioceses, we, in the diocese of Western New York, may add another, which bears more particularly within our own limits. Through the good Providence of God, we have been enabled, in framing our diocesan organization, to carry out the general principles for which I contend. We have no voluntary associations within our limits.* The Church, as the Church, has the care, through its Convention, or in the recess, by its Standing Committee, of the benevolent operations necessary to extend the knowledge of divine truth, according to her order, ministry and worship. The clergy, in their several parishes are her agents in this good work, stirring up the pure minds of her laity by way of remembrance; and the wardens are the appointed officers for the collection of their monthly offerings, and the transmission of the same to the Treasurer. Thus the work of the Church, for the support of Missions, Education, the distribution of Bibles, Prayer-books, Tracts, &c. &c., is all accomplished by the regular organization of the Church, and without any expense except the postage on the transmission of funds.† This system has been connected with a plan of monthly contributions for these objects, in the several parishes, and which is now generally adopted in the diocese, and works well and successfully. The agency proposed by your committee cannot fail to interfere with this system. It seems to me to interfere with the rights of the Episcopate, and of Rectors in every diocese, because, what your committee have done may be done by the Foreign Committee; indeed, by every voluntary association in the country; and submission to it would involve, in my conscientious conviction, the peace and harmony of the Church.

You will perceive, therefore, Rev. and dear Sir, from these views, the utter impracticability of my acting under the appointment, which your committee have done me the honor to make, and of which you have so courteously notified me. Will you do me the favor to make these sentiments known to the Committee? With every sentiment of respect and consideration for the members of that Committee, and for yourself personally,

I am,
Rev. and dear Sir,
Your friend and brother,
P. A. PROAL.

Trinity Church Rectory,
Utica, W. N. Y., March 3, 1841.

* The Bible and Prayer-book Society of the Central Part of the State of New York, can scarcely be an exception to this remark. It is not recognized by our ecclesiastical authorities, and in its sphere of operations embraces only a portion of this diocese, as it includes also a portion of the diocese of New York.

† CANON XIV.

Of the Education and Missionary Board.

SECT. 1. The Bishop and Standing Committee of this diocese, are hereby appointed the Education and Missionary Board thereof, with full powers in reference to education and missionary operations within the diocese, under such rules as they may adopt, the Bishop having the nomination of all missionaries.

SECT. 2. In every parish in this diocese there shall be monthly collections for Church objects, to be made regularly on the second (or some other) Sunday of each month. It shall be the duty of every clergyman to give due notice of these collections, and to call the attention of the congregation to their importance and claims. It shall be the duty of the Wardens of every parish to forward the proceeds of the collections or contributions to the Diocesan Treasurer of the Convention, designating for what particular Church object the contribution is intended; and if no object be thus specified, the amount forwarded shall be subject to appropriation for Diocesan objects. It shall be the duty of the Diocesan Treasurer to hold all moneys received by him, subject to appropriation by said Board, and to pay them upon order of the Board. The said Board shall apply all moneys specifically intended by the donors to the objects named by them. All other moneys shall be appropriated to such Church objects in the diocese, and in such proportions as they may deem most conducive to the good of the Church.

The Diocesan objects are—
Missions:—
Education:—
The Expenses of the Convention:—
The quota of this diocese towards the expenses of the General Convention:—
The Distribution of Bibles, Prayer-books, Sunday School Books and Tracts:—and
The increase of the Fund for the support of the Episcopate.

The Treasurer shall also receive contributions for Church objects, sent to him by benevolent individuals, or by churches or societies not belonging to this diocese; which contributions shall be applied or appropriated as provided for above. He shall report annually to the Convention the amounts received and disbursed by him. The Education and Missionary Board shall report annually a statement of the amount thus raised, the objects to which it has been applied, the churches which have contributed, with the amount by each; and also the churches which have failed to make and forward their contributions; which report or an abstract of the same, shall be appended to the Jour-

MEDITATIONS ON THE OFFERTORY.

The communion service begins with some *sentences* collected out of the holy Scriptures proper for the occasion; which do with great energy enforce the duty of *charity*, which we are called upon to exercise at this time. The oblations of the primitive Christians were upon such occasions offered in such great abundance, that their clergy were thereby liberally maintained, and all necessaries provided for divine administrations, as well as for the relief of the poor; but now that a stated maintenance is settled upon those that wait at the altar, these collections are particularly applied to the support of the necessitous; not but that the distribution belongs to the minister, who may share in it himself if his wants require it.—The apostle advises, (1 Cor. xvi. 1, 2,) that these collections be made every LORD's day; and from his authority the Church invites us to give alms so often, whether there be a communion or no; but this apostolical custom of weekly collections is now generally omitted, and wholly laid aside. It would be well indeed if a means could be found out to revive them; that such oblations might accompany all our solemn services upon the LORD's day.

Till then, we should be more liberal in the performance of our alms-deeds at the altar, to which the following sentences exhort us both from command and example; by showing us how reasonable it is in itself, how acceptable to GOD, and how profitable to us both in this life and the next; by representing to us the great sin as well as danger of omitting it. They farther instruct us in the objects that are to be supported by our oblations, which are the clergy, and all the poor, especially Christians; in the measures of it, liberality and cheerfulness; and lay down the end we ought to propose to ourselves, which is the glory of GOD. All these sentences are read by the minister during the collection, with such a pause generally between each text, that the communicants have leisure to make a short meditation upon each of them, of which I shall give an example for the assistance of those that want such helps.

1. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—St. Matthew v. 16.

Grant, O GOD, that I may set that example of charity to my neighbor, which thou requirest, that it may redound to thy honor and glory, from whom I receive the power to do any thing that is good; and that by such visible effects of thy grace, my neighbor may be attracted to know and love thee.

2. Lay not up for yourselves treasures upon earth, where the moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither rust nor moth do corrupt, and where thieves do not break through and steal. St. Matt. vi. 19, 20.

I renounce, O LORD, all inordinate affections to the things of this world, which are fading in their nature, and liable to innumerable accidents. I will fix my mind upon the enjoyments of thy kingdom, which are everlasting, and prepare myself for them, by doing good to the souls and bodies of men.

3. Whatsoever ye would that men should do unto you, even so do unto them, for this is the law and the prophets.—St. Matt. vii. 12.

Let this golden rule, O LORD, govern all my actions, let me relieve the necessities of my fellow Christians; because I should expect support if I were in their circumstances. This is, moreover, the best expression of my love to him, wherein thou hast made so great a part of religion to consist.

4. Not every one that saith unto me, LORD, LORD, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven.—St. Matt. vii. 21.

We are happy upon any terms, O blessed JESUS, to be admitted into thy kingdom; the belief of thy holy doctrine shall appear in my life and conversation, and I will use all the means of grace thou hast established, in order to purify my corrupt nature, and to enable me to do the will of thy heavenly Father.

5. Zacheus stood forth and said unto the LORD, Behold, LORD, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore fourfold.—St. Luke xix. 8.

I am resolved, O LORD, to perfect my repentance, by restoring to the right owner whatever I unjustly possess, by making satisfaction to those I have any ways wronged, and by shower mercy to the poor, which will entitle me to thy mercy, O LORD, when I stand most in need of it.

6. Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?—1 Cor. ix. 7.

May thy officers, O Lord, in thy spiritual warfare, be always supported; may the husbandmen of thy vineyard be plentifully rewarded; and may the pastors of thy flock receive abundant recompense for all their care and pains.

7. If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?—1 Cor. ix. 11.

Grant that I may always reverence thy priests, because they have a peculiar relation to thee; that I may sincerely love them, and cheerfully provide for their maintenance; because of those great benefits I receive from their administrations.

8. Do you not know that they, who minister about holy things, live of the sacrifice; and they, who wait at the altar, are partakers with the altar? Even so hath the LORD also ordained, that they who preach the Gospel, should live of the Gospel.—1 Cor. ix. 13, 14.

Under the legal dispensation thou didst particularly, O LORD, provide for thy *holy ones*.—Under the Gospel thou hast declared *thy laborers worthy of their hire*. Let me religiously observe what thou hast ordained, that I may never deprive them of their just rights by any sacrilegious encroachments, but be ready always to contribute to their comfortable subsistence.

9. He that soweth little, shall reap little, and he that soweth plenteously, shall reap plenteously: Let every man do according as he is disposed in his heart, not grudgingly or of necessity; for GOD loveth a cheerful giver.—2 Cor. ix. 6, 7.

In my distributions to thy ministers and to the poor members of thy body, let, O LORD, the willingness of my mind, and the largeness of the gift, recommend the offering; that I may never confine myself to the narrowest measures, but rather exercise self-denial in order to relieve them; for thy bounty, which suffers not the least service to lose its reward, will more abundantly recompense our larger charities.

10. Let him that is taught in the word, minister unto him that teacheth, in all good things: Be not deceived, GOD is not mocked, for whatsoever a man soweth that shall he reap.—Gal. vi. 6, 7.

Thou hast, O LORD, rejoiced the heart of thy servant with the knowledge of thy heavenly truth: As I desire to render praise to thy goodness for this great blessing, so I desire to be thankful to the instruments of this thy favor, that their lives may be made easy and comfortable, whom thou hast ordained for men in things pertaining to thyself.

11. While we have time, let us do good unto all men, and especially unto them that are of the household of faith.—Gal. vi. 10.

Make me, O LORD, ready to embrace all occasions of doing good to all men; because they are thy creatures: but let the members of the same body, all necessitous Christians particularly, share in my beneficence; for they are the peculiar objects of thy mercy and tenderness.

12. Godliness is great riches, if a man be content with that he hath; for we brought nothing into the world, neither may we carry any thing out.—1. Tim. vi. 6, 7.

Our happiness, O LORD, consists not in our abundance of riches, but in the discharge of a good conscience towards GOD and man, and in submission to thy holy will. Let my care be for those things which will last for ever, and not for the perishing things of this life, which death will certainly strip me of.

13. Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.—2 Tim. vi. 17, 18, 19.

O my GOD, as I enjoy large effects of thy bounty, so grant that I may rejoice the heart of my poor neighbors, by a plentiful distribution; this will make my wealth a true blessing in this world, and through thy infinite mercy secure the happiness of the next.

14. God is not unrighteous, that he will forget your works and labor that proceedeth of love, which love you have showed for his name's sake, who have ministered unto the saints, and yet do minister.—Heb. vi. 10.

There is no merit in our best works, O LORD; but we hope for a reward from thy goodness, which hath promised, and from thy truth, which will perform it. Let but love animate our offerings, and we are assured thou wilt cast a favorable eye towards them.

15. To do good, and to distribute, forget not, for with such sacrifices GOD is well pleased.—Heb. xiii. 16.

Do I know sacrifices, O my GOD, that will please thee, and shall I not offer them? O how happy dost thou make thy poor creatures, in putting it into their power to do any thing that is acceptable to thee! I will readily catch at every opportunity of doing good to the souls and bodies of men, for therein is thy delight.

16. Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of GOD in him?—1 St. John iii. 17.

In vain I pretend to love thee, O my GOD, if my necessitous brother finds not the effect of it. Thy providence has made him the object of my charity, and thou hast thereby consulted my greater good, in giving me thereby an occasion to testify the truth of my love towards thee.

17. Give alms of thy goods, and never turn thy face from any poor man, and then the face of the LORD shall not be turned away from thee.—Tobit iv. 7.

I am undone, O LORD, except thou lookest upon me with an eye of mercy; therefore I will regard the cry of the poor, because the merciful shall obtain mercy.

18. Be merciful after thy power; if thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little; for so gatherest thou thyself a good reward in the day of necessity.—Tobit iv. 8, 9.

It is fit, O LORD, that thou who givest me all, should be acknowledged with a proportionable share; and yet so great is this goodness, that thou rewardest the small returns we are able to make, with comfort and support in the day of necessity, and in the hour of death.

19. He that hath pity upon the poor, lendeth unto the LORD; and look, what he layeth out, it shall be paid him again.—Prov. xix. 17.

What hast thou not done, O LORD, to provoke me to good works? Thou condescendest to be a debtor to thine own creatures, and I should be justly counted worse than a brute, could I refuse to lend upon such advantageous terms.

20. Blessed is the man that provideth for the sick and needy, the LORD shall deliver him in the time of trouble.—Psal. xli. 1.

It is thy blessing, O Lord, alone, that can make us happy; let me never be so much wanting to myself as to neglect those means thou hast prescribed in order to attain it.

While the minister reads these exhortations to charity, the communicants make their offerings, which ought to be done with a short prayer for GOD's acceptance.

A Prayer when we offer our alms.

I acknowledge, O LORD, that all I possess is the effect of thy bounty; it is from thee I have received it, and to thy holy name be the glory. Accept of this freewill offering from my hands, as a testimony of thy right to all I enjoy, and as an exercise of that love and charity to my necessitous brethren, which thou requirest, and art pleased to take as done to thyself. O my GOD, I am resolved to prefer my duty before any temporal satisfaction; because thy favor is better than life, I will dedicate a part of those good things thou hast bestowed upon me to relieve the poor, because thou hast made it an evidence of my love to thee. And grant that all my alms-deeds may be performed with such purity and intention of mind, and with such a proportion to what thou hast given me, that they may be acceptable in thy sight, through the merits of JESUS CHRIST, my LORD and Saviour. *Amen.*

Robert Nelson.

THE SACRAMENT A MEANS OF SALVATION.

When GOD appointed the passover to the house of Israel, which was but a type of this blessed Sacrament, he commanded them to sprinkle their door-posts with the blood of the Paschal Lamb, that, upon the sight of this blood, the destroying angel might pass by. But had any man refused this token, and said, that GOD knows how to distinguish His people well enough without it, he had certainly and deservedly perished among the unbelieving obstinate Egyptians. And if any person now despises the use of our sacraments for the same cause, it is to be feared he will fall under the same condemnation. 'Tis true, that GOD can save a man without it; but how do we know He will, especially since He has appointed this very thing as a means of our salvation. Where the use of these sacraments is not to be had, there is no doubt but GOD (who does not tie up himself to terms as he does us) can find out other means to convey His grace and mercy to us. But where these ordinary means are offered us and we neglect to use them, then if the destroying angel does come upon us, our destruction is only from ourselves, our blood will be upon our own head. And, therefore, to forbear the sacrament upon this account (as too many amongst us do) is a dangerous, high presumption.—*Bishop Hickman.*

SIN PUNISHED BY SIN.

GOD very often punishes sin with sin, and many times with sins of the same kind. Our daily observation may furnish us with examples enough of it, which are visibly and publicly known; and, it may be, there are few sinners but know some which concern themselves, which the rest of the world does not know. Thus GOD punished the murder and adultery of David with the incest and rebellion of his son Absalom; and thus oppression is often punished with oppression, adultery with adultery, murther with murther; and wicked men are made plagues and scourges to each other. And GOD thinks it no dishonor to the holiness of his Providence, to attribute all such retributions to himself; for GOD can serve the wise ends of His Providence by the sins of men, without contributing to their sins. And it is certain, there is not a fitter punishment in the world for sinners, than to suffer the evils they do, that is, to be punished by the very sins they commit. Nothing more sensibly convinces them of a just Providence than this; nothing can give them a more just abhorrence of their sins, than to feel the evils and mischiefs of them: nothing can more awaken, and rouse their consciences, than to suffer the evils which they have done. And one would reasonably think, nothing should make them more afraid to do any evil which they are unwilling to suffer. So that nothing could better serve the wise ends of Providence to convince men of a divine vengeance, to give them an abhorrence of their sins, and to make them afraid to commit them.—*Dr. Sherlock.*

THEOLOGY FOR THE PEOPLE.

Just published and for sale by D. BRUNNER, *No 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository,*

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K. HENSHAW, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.

Oct. 3—tf

THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No. 525 Pearl-street. Orders promptly attended to.

July 9, 1840.—y

STAMMERING CURED,

And Instruction given in Elocution.

DR. COMSTOCK'S Vocal Gymnasium and Lyceum for Elocution, (Philadelphia,) is open from the first of September till the last of June—July and August being vacation months. All desirous of instruction, either for the cure of STAMMERING, LISPING, &c., or for improvement in ELOCUTION, may learn the conditions of ANDREW COMSTOCK, M. D.
No. 100 Mulberry (Arch) st. Philadelphia.

Dr. Comstock's Remarks on Stammering, certificates of Cures, and the numerous recommendations which he has obtained of his System of Vocal Gymnastics, are appended to his Circular, which shall be sent to any one who may wish to learn more upon the subject of his Institution. Satisfactory references will be given in the principal cities throughout the Union.

Jan 9—4m8

A PEW FOR SALE IN ST. JOHN'S CHAPEL.

PEW No. 9, eligibly situated in St. John's Chapel, for sale. Inquire at this office. Jan. 23—tf.

PRAYER BOOKS.

PRAYER Books, Weller Tracts and Sermon Books, for sale at this office. Dec. 12.

CHURCH ALMANAC.

THE Tract Society have published a small New Edition, on superior paper, and handsomely bound, for sale at 31¼ and 37½ cents each, with a liberal allowance to the Trade.

Depository, 28 Ann street.
Jan. 9. THOS. C. BUTLER, Agent.

ENGLISH, CLASSICAL, AND RELIGIOUS EDUCATION.

THE Rev. Robert Wm. Harris has for upwards of six years past received into his family a select number of pupils, of whose English, Classical and Religious Education, preparatory to their admission at college, he has taken the charge.

Three vacancies have now occurred, which he desires to fill with boys of good dispositions under the age of thirteen years.

Children intrusted to his care, are circumstanced, in most respects, as they would be at home, subjected to the supervision of their parents, and under the instruction of private tutors.

His place of residence, White Plains, Westchester Co., N. Y., a very pleasant and healthy village, is distant 27 miles from the city.

TERMS—$200 per annum, inclusive of every expense of board and tuition. The French language an extra charge. Any additional information, with circulars containing references, may be obtained on application, by letter, to Mr. Harris. Oct 3—tf

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia*,—Agent for THE CHURCHMAN and Protestant Episcopal Sunday School Union
March 28. tf

DELAWARE ACADEMY.

REV. DANIEL SHEPARD, A. M., *Principal.*
MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

AMASA PARKER, President.
SAMUEL GORDON, Sec'y. April, 1840.

UNIVERSITY GRAMMAR SCHOOL,

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